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FIRST SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

FIRST SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

ADDITIONS AND MODIFICATIONS TO
SEPTEMBER, 1918

BY
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PUBLISHED UNDER THE AUSPICES OF THE
CONNECTICUT ACADEMY OF ARTS AND SCIENCES

NEW HAVEN: YALE UNIVERSITY PRESS
LONDON: HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
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First published, April, 1919.

PREFACE

The interest shown by the reviewers and by correspondents has encouraged me to inaugurate in the following pages the plan of extension that I announced in the preface to the *Manual.*

The *Manual* endeavored to record the known facts and the publications concerning all the writings in English that appear to have been originally composed between 1050 and 1400, and that were in print before September, 1915. For completeness, some later originals of certain types were dealt with. The present work carries on these matters to September, 1918. Few new pieces have been admitted except those whose origin seems to date from before 1400. In the cases of a number of pieces treated in the *Manual* I have been led to include mention of certain unprinted copies about which I had collected notes, but which were omitted from the *Manual* from a rather arbitrarily executed effort to keep within the limits set down and in so far to be complete. These entries for most of the unprinted copies of the metrical religious and didactic pieces I have been able to verify from Part I of Professor Carleton Brown's *Register of Middle English Religious and Didactic Verse,* which appeared shortly after the *Manual.* In the cases of unprinted copies in some score or more of manuscripts (especially some of those in the Royal, Lambeth, Harley, Pepys, and Oxford college collections, and some in private hands) I have supplemented my notes from the *Register.* Where I have been originally indebted to that invaluable work, I have referred to it in the Text or the proper Bibliographical Note.

Information regarding publications issued in Germany since the fall of 1914 is incomplete, and few notices of writings published there since the spring of 1917 are available. This inaccessible material will be treated in the next supplement.

Careful attention should be given to the explanations at the heads of the Text, the Bibliographical Notes, and the Index, of this *Supplement*.

At the left of each topic-head in the Text and the Notes of the *Supplement* is indicated the page of the *Manual* on which the topic is discussed or is to be inserted. So the reader may find directly the material on the topic in the *Supplement* by turning to the left-hand marginal number in the Text and the Notes correspondent to the number of the page in question in the *Manual*. Items treated in the *Supplement* alone may be found by use of the Index on pages 999 ff.

The copies of the first issue of the *Manual* being exhausted shortly after its publication in April, 1916, the volume was reprinted from the plates and published in January, 1917. In this issue were made the few corrections listed on pages 1001-02 *infra*.

I would express my hearty gratefulness for the suggestions that have been given me in print and in correspondence; and would repeat my request for notices of errors and omissions, and for word concerning new publications, especially in more out-of-the-way mediums.

To the Connecticut Academy of Arts and Sciences I am deeply obliged for the immediate issue of these pages under its auspices and at its expense.

After much urging, I have decided to complete my treatment, already far advanced, of the writings in English of the fifteenth century not dealt with in the *Manual*. This will follow the method of the *Manual* for 1050-1400. I ask students to assist toward an earlier and more satisfactory accomplishment of this work by communicating to me suggestions and also information regarding their publications.

JOHN EDWIN WELLS.

New London, Connecticut,
September, 1918.

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FIRST SUPPLEMENT TO A MANUAL OF THE WRITINGS IN MIDDLE ENGLISH

1050-1400

TEXT

The following pages contain additions and corrections for the Text, and also changes of statement necessitated by studies and editions printed since September, 1915, or since the issue of the *Manual*. A few very minor points of new knowledge not admissible into the classes of general statement to which the Text of the *Manual* is restricted, are omitted here; the Bibliographical Notes (*infra*, pages 999 ff.) indicate all such.

A number at the left of a topic-head indicates the page of the *Manual* on which the topic is discussed, or is to be inserted.

CHAPTER I—ROMANCES

7 ¶ 1. To the list of late pieces may be added *Amoryus and Cleopes*, *Florian and Florete*, and *Peare of Provence and the Fair Maguelone*.

23 L. 14 from end, *read*, Ascopard.

54 SIR GAWAYNE AND THE GRENE KNIGHT [31]. Hulbert argues that this poem was originally a fairy-mistress story, the fairy transformed into the instrument of a loyalty test. The chapel came from the current use of 'chapel' in French romances. He opposes any association with the Garter; suggests the possibility of composition in connection with Knights of the Bath, the Order of the Collar, or some other order not identified, or to celebrate a social occasion—as a Round Table or a Christmas festival. The green lace was perhaps only a badge used temporarily, or the poem was written for a patron whose badge was a green baldric. He regards

the pentangle as of no great importance for understanding the fundamental story, and as possibly added by a later redactor, perhaps with reference to some person, perhaps as a mere literary embellishment.—Kittredge's recently printed conclusions regarding the origins of the story differ, as he puts it, 'toto cælo' from Hulbert's. The challenge he traces back to a highly developed Irish literary version, *The Champion's Bargain*, the concluding adventure of *Fled Bricrend* or *Bricriu's Feast*, much older than its MS., which dates from the end of the eleventh, or the very beginning of the twelfth, century. The temptation, he holds, was ultimately fused with the challenge by a French poet whose work is represented in the English *Sir Gawayne*. He opposes the idea of the fairy temptress. The lace he holds to be of late introduction, perhaps by the English writer. The greenness of the challenger he judges also to be a late addition, perhaps by the author of the French *Gawain and the Green Knight*, or by the English poet. He appears to have little regard for association with a special order.

58 THE GRENE KNIGHT [32]. Hulbert concludes that the poem is derived from *Sir Gawayne and the Grene Knight*, with additions from another source representing an earlier and more primitive form of the story.—Kittredge judges that the poem 'is merely a condensation of the English *Gawain and the Green Knight*, with a few changes introduced by the condenser, and a crop of later errors chargeable to Adam Scrivener and defects of memory.'

59 THE TURKE AND GOWIN [33]. According to Kittredge 'we have every reason to accept' the poem 'as an Irish folk-tale which made way into English *via* Celtic Scotland and became attached to the Arthurian saga, more especially to the saga of Gawain'. He sees no ground for insisting upon a French source; and regards the source as more likely to be a popular ballad.

61 AWNTYRS OFF ARTHURE [36]. A. C. L. Brown has argued from the versification that all the copies of the

Awntyrs go back to one archetype, doubtless by 'the man who combined into one romance the Guinevere and Galeron incidents'.

71 ¶ 2 l. 8, *read*, Ariosto.

72 SIR PERCYVELLE OF GALLES [44]. Pace argues that the Irish *Boyish Exploits of Finn* 'was not improbably used' by the author of the romance.

87 II. OTUEL. Ll. 5-3 from bottom, *read*, The second half of the third element is represented in the *Otuel* in MS. Br. Mus. Additional 37492 once owned by W. Fillingham. The . . .

92 THE FILLINGHAM OTUEL [56], in six-line stanzas, is in MS. Br. Mus. Additional 37492 (1450-1500), formerly owned by W. Fillingham. It was paraphrased . . .— L. 6, *read*, The present piece completes . . .

153 TITUS AND VESPASIAN [106]. The couplet version is also in MSS. Br. Mus. Additional 36523 f. 1 r (1425-1450) and 36983 (Bedford MS.) f. 216 r (c. 1442). MS. Douce 78 is defective.

CHAPTER II—TALES

168 OTHER MIRACLES OF THE VIRGIN [2]. *The Child and the Abbot*, 'þe blyssed Barne . . .', is in MS. Harley 2380 f. 74 v, unprinted. In MS. Phillipps 9803 f. 70 r (1440-1450) are eighteen unprinted miracles.

168 HOW THE PSALTER OF OUR LADY WAS MADE [4]. L. 3, *add*, See page 169 [6].—An unprinted text is in MS. Trinity Coll. Cbg. R, 3, 21 f. 274 v (reign of Edw. IV).

169 THE EFFICACY OF AVE MARIAS [6] is the theme of 62 verses probably aabccb; and is apparently an ending of *How the Psalter of Our Lady Was Made* (see page 168 [4]). The lines . . .

170 THE GAST OF GY [9]. L. 3, *read,* Rawlinson poet. 175 f. 96 r.—A four-line stanza text in MS. Pepys 2125 f. 131 r (15th century), is noted in Brown's *Register.*

172 TRENTALLE SANCTI GREGORII [10]. Other unprinted texts are in MSS. (first version) Peniarth 394 (Hengwrt 92), at Aberystwyth, f. 31 (late 15th century), and Balliol Coll. Oxf. 354 f. 139 r (1518-1526), and (second version) Porkington 20 f. 94 r (15th century).

174 THE EREMYTE AND THE OUTELAWE [14], composed in the Midlands, 1350-1375, is in MS. Br. Mus. Additional 37492 f. 76 v (1450-1500), of which MS. Br. Mus. Additional 22577 (c. 1806) is a copy. The piece consists . . .

176 THE TALE OF AN INCESTUOUS DAUGHTER [16]. L. 7, *read,* Rawlinson poet. 118 f. 116.

176 AGAINST BREAKING OF WEDLOCK [18].

177 L. 3, *read,* Cbg. Univ. Libr. Ff II 38 f. 56 r, Ff V 48 f. 67 r . . ., Rawlinson poet. 118 f. 113 v . . .

CHAPTER III—CHRONICLES

202 THE BRUCE [8].

203 ¶ 2 ll. 14 ff. Schofield has argued that the two Robert Bruces are really not confused by Barbour, but that the critics have misinterpreted the text.

204 TREVISA'S HIGDEN [9].

205 ¶ 2. Perry shows that Trevisa died in 1402.

206 ¶ 2, *read*, The translation of Vegetius' *De Re Militari* and Nicodemus' *De Passione Christi*, if done at Berkeley's request in 1408, cannot be by Trevisa. To Trevisa have been assigned English versions of Bartholomew de Glanville's *De Proprietatibus Rerum*, finished February 6, 1398; *Dialogus inter Militem et Clericum*, wrongly ascribed to William of Occam; Ægidius Romanus' . . .

CHAPTER IV—WORKS DEALING WITH CONTEMPORARY CONDITIONS

220 II. Prophetic Writings. Ll. 7-8. Bond has urged that the *Book* is the matter in Geoffrey's *Historia*, Bk. 7, especially Chapters 3, 4. Geoffrey's authorship of the *Vita* is doubtful.

236 [42] The 'O and I' refrain is used in pieces in MSS. Univ. Coll. Oxf. 33 f. 70 r and Cbg. Univ. Libr. Gg I 32 ff. 3 r, 3 v (all 15th century; unprinted).

237 POEM AGAINST THE FRIARS [43a]. '*þou þat sellest þe worde of god*', an unprinted poem of nine six-line stanzas against the friars, is in MS. St. John's Coll. Cbg. G 28 (195) f. i (15th century).

237 ON THE EARTHQUAKE OF 1382 [44]. An unprinted text in twelve stanzas is in MS. Peniarth 395 (Hengwrt 226), at Aberystwyth, (15th century).

242 PARLEMENT OF THE THRE AGES [49]. L. 3, *read*, Additional 33994.

244 PIERS PLOWMAN [51].

247 The Yates-Thompson B-text MS. is now at Newnham College, Cbg.—MS. Ashburnham 130 (sold by Sotheby, 1899) had a complete B-text, and two leaves of a B-text, II 208-III 72.

248 Skeat and Hall's transcript of MS. Ilchester is MS. Trinity Coll. Cbg. 536.—In the National Library of Wales, Aberystwyth, MS. Additional 733 B f. 1 (15th century), is a text—Brown says a B-text; Chambers and Grattan say in earlier passus an A-text with C-interpolations.

248 ¶ 2. MS. Phillipps 9056 is now Br. Mus. Additional 34779.

254 ¶ 2. Manly has printed some early brief passages by George P. Marsh expressing an idea of multiple authorship of *Piers Plowman*, anticipating the contention of Manly. Moore has called attention to some similar expression by Thomas Wright.

263 ¶ 3. Chambers and Grattan have defended their methods and conclusions, and Skeat's procedure and success in his edition of the poem, postponing further details because of war-work. Knott has replied in two extended articles, attacking his opponents, and defending the contentions of himself and Manly.

268 DEATH AND LIFFE [52]. Hanford and Steadman judge the poem to be North Midland with Northern modifications, originally dating from before 1450, and dependent on a B- or C-text, probably a C-text, of *Piers Plowman* for much of the essential material, and on Alanus' *De Planctu Naturæ* for Lady Liffe.

CHAPTER V—HOMILIES AND LEGENDS

272 SERMO IN FESTIS SANCTÆ MARIÆ VIRGINIS [1a], in MS. Cotton Vespasian D XIV f. 151 v, is a twelfth-century prose sermon of some 1900 words.

275 SPECULUM GY DE WAREWYKE [5]. Other texts, unprinted, are in MSS. St. John's Coll. Cbg. 256 (S 30) p. 254 (early 14th century), Bodley Addit. C 220 f. 2 v (early 15th century; end omitted), Br. Mus. Additional 36983 (Bedford MS.) f. 268 r (c. 1442), Quaritch Cat. 344 (1916) Item 28 f. 103 r (defective at end; once Dr. Farmer's MS.).

275 A LUYTEL SARMOUN [6]. Add MS. Br. Mus. Additional 22283 f. 90 v.

285 THE MIRRUR [16a] is a collection of unprinted prose homilies on the Gospels for the Sundays and some of the principal festivals for the year. These appear to be close to the unprinted A. N. *Miroir* ascribed to Robert of Gretham. Copies are in MSS. Holkham Hall 672 (soon after 1400), Magdalene Coll. Cbg. 2498, Corpus Christi Coll. Cbg. 282, and Harley 5085.

287 THE NORTHERN HOMILY CYCLE [18]. Other MSS., identified in Brown's *Register*, are Marquis of Bute, cycle of some 370 pages; Phillipps 20420 (1400-1450), cycle of 225 leaves; Bodley Eng. poet. c 3, one leaf beginning with the last 13 verses of the homily for Whit Sunday; Porkington 10 (c. 1460) ff. 83 v, 86 v, *How the Virgin Came to the Devil, Martin, Anthony;* and Bodley Arch. Selden supra 52 (c. 1450) f. 172 r, a series of *exempla.*

289 L. 3. Gerould's latest view is that Gretham's *Mirror* is, 'rather than a source', 'a model followed or departed from at the discretion of the compiler'.

289 Ll. 14-12 from bottom, *read,* MS. Br. Mus. Additional 38010 was formerly Phillipps 8254 (see page 290).

290 Ll. 7-8, *read,* MS. Phillipps 8254 (now Br. Mus. Additional 38010; Northern, c. 1450) has the Prologue and . . .

290 ¶ 1 end. The Robartes MS., according to Brown, is a single leaf corresponding, according to Napier, to the text of Ashmole 42 f. 132 v.

292 after ¶ 2. The *Northern Passion*, so styled to distinguish it from the Southern *Passion*, was originally composed as an independent piece, and was later incorporated in revised form into the Northern Cycle as the piece for Good Friday. The original is from the North and the early fourteenth century. It made its way to the South by 1335, and before 1350 was expanded and partly rewritten. Of the earlier version there exist MSS. Cbg. Univ. Libr. Gg I 1 f. 122 r (Southern; 1300-1350), and Gg V 31 f. 149 r (Northern; toward end of 14th century), and Dd I 1 f. 6 r (South Midland; 1400-1450), and Ii IV 9 f. 1 r (East Midland; 15th century), and Ff V 48 f. 11 r (West Midland; 15th century); Rawlinson C 655 f. 1 r (with 196 lines prefixed on the Baptism and Ministry; Southern, c. 1350); Br. Mus. Additional 31042 f. 33 r (Northern; c. 1450); Ashmole 61 f. 87 v (Midland; 15th century); Rawlinson C 86 f. 2 r (South Midland; end of 15th century); Harley 215 f. 161 r (Southern; 15th century; fragment, 139 lines); and Cotton Vespasian D IX f. 191 (Midland; c. 1450; fragment). The chief source of the poem is a French *Passion* in octosyllabic couplets, its matter sometimes rearranged, with omissions and additions. Of the earlier version, the first portion 'may fairly be called a translation'; 'the second half is an adaptation'. This earlier version consists of some thousand short couplets. The expanded version is in MSS. Rawlinson poet. 175 f. 55 v (Northern; c. 1350); and the Northern Homily Cycle MSS. Cotton Tiberius E VII f. 165 r (Northern; c. 1400) and Harley 4196 f. 67 r (Northern; beg. 15th century). This version exhibits frequent changes from the other, the addition of long passages, the omission of some lines, and some shifts in arrangement. It is over a thousand lines longer than the other. The *Northern Passion* had much influence on later English religious pieces, notably the *Lamentation of Mary to Bernard*, and the York, the Towneley, and the Hegge plays.

292 THE SOUTHERN LEGEND COLLECTION [19]. Other MSS. with extensive cycles, identified in Brown's *Register*, are Pepys 2344 (1325-1350), 528 pages; Egerton 2810

(14th century), 181 leaves; Egerton 2891 (early 14th century), 193 leaves, beginning and ending imperfect; Cbg. Univ. Libr. Addit. 3039, 153 leaves, beginning and ending imperfect; and Bodley Addit. C 38 (c. 1410), 120 leaves, beginning and ending imperfect.

296 ¶ 2 l. 1, *read,* Stowe 949.

299 ¶ 4, *read,* King's College Cbg. 13 . . . —Sections, identified in Brown's *Register,* are in MSS. Corpus Christi Coll. Oxf. 431 (before 1350), pieces from bindings; Br. Mus. Additional 24078 f. 275 (14th century), parts of *John Evangelist* and *Thomas of Canterbury;* McClean 128 (14th century), *Martin* to *Agnes* incl.; Gray's Inn 20 fly-leaf (14th century), *Anastasia* as in Bodley 779 ff. 254 v, 257 v; Arundel 42 fly-leaves (14th century), *Wulfstan, Fabian and Sebastian,* defective; Wollaton Hall (c. 1300), fragments of *Bridget;* Bodley Eng. poet. c 3, fragments of *Stephen, John Evangelist,* beg. of *Thomas of Canterbury;* Bodley Addit. C 220 f. 21 r (early 15th century), *Pilate, Judas, John Evangelist, O. T. Hist. through Life of Noah, Thomas of Canterbury, Conception of Mary;* (?) Southwell Cath. VIII f. 172 (15th century), *11000 Virgins, Katherine, Oswald, Dunstan, Edmund the Confessor, Edmund the King, Edward the Elder, Faith;* Cbg. Univ. Libr. Ee II 15 f. 94 v, *Augustine of Canterbury;* Cbg. Univ. Libr. Dd I 1 f. 296 v (15th century), homily on Shrift for Lent; Corpus Christi Coll. Oxf. 237 f. 11 v (15th century), *Margaret;* Cbg. Univ. Libr. Ff V 48 f. 79 r (15th century), *Michael, Annunciation,* part of *Passion;* and College of Arms VIII f. 69 r, *Michael,* part of *Thomas of Canterbury. Judas* and *Pilate* are in MS. Vernon ff. 404 v, 405 r, separate from the Southern Collection in that MS.—See also 438 [34]. —In MS. Cotton Cleopatra D IX a *Gregory* follows *Cecilia.*— Ashmole 43 may be of 1325-1350.

301 THE FESTIAL OF JOHN MIRK [20]. Add MSS. (identified by Gerould) Cbg. Univ. Libr. Dd X 50, Ee II 15, Ff II 38, Nn III 10, St. John's Coll. Cbg. G 19, and Shrewsbury; and MSS. (noted by Brown) Southwell Cath. VIII, and Bodley Hatton 96.

304 THE SCOTTISH COLLECTION [22].

305 ¶ 2, l. 3. Gerould urges that the *Speculum* is not proved to be a source.

307 The *English Prose Translation*, 1438 [25], of the *Legenda* is also represented in MSS. Lambeth 72, and Br. Mus. Additional 11565 and 35298.

307 THE TRINITY DUBLIN SAINTS' LIVES [29a]. In MS. Trinity Coll. Dublin 319 (C, 4, 7; 15th century) is an English prose collection of Saints' Lives comprising *Katherine, Dorothea, Anthony, Fabian, Sebastian, Magdalen, Laurence, Hippolitus, Christopher, Nicholas, John Baptist,* and *The 11000 Virgins.*

308 ALEXIUS [31]. Furnivall's Durham and Cosin texts are one.—L. 3, *for* in a Naples MS., and MSS. Royal 13 B XXIX (1457) and Durham . . . ; *read,* Naples Royal Libr. XIII, B, 29 (1457), and Durham Univ. Cosin V ii 14 f. 92 r (15th century); . . .

308 ANTONIUS [33]. See above, page 307 [29a].

308 BRIDGET [33a] is treated in the Southern Collection, and in the translations of the *Golden Legend.* Visions of Bridget, unprinted, are in fifteenth-century MSS. Lambeth 432 and Garrett, Princeton University. John Audelay (see below, page 315 [55a], and Douce *Vision of St. Paul*) wrote, c. 1426, a *Salutation of St. Bridget,* really a brief life, unprinted. To Thomas Gascoigne (1403-1458) is assigned a *St. Bridget of Sweden.* A *Bridget* (24 verses) is in MS. Sloane 3548 f. 118 v (15th century).

309 CHRISTOPHER [36]. See above, page 307 [29a].

309 DOROTHEA [38]. Unprinted prose treatments are in MSS. (1) Lambeth 432; (2) Br. Mus. Additional 11565 and 35298, Lambeth 72; and (3) Royal 2 A XVIII.—The

Harley 5372 piece is by Lydgate.—See above, page 307 [29a].

310 ERASMUS [40]. Add MSS. Harley 1671 fly-leaf (c. 1450; prologue), Royal 8 C XII f. 2 r (15th century; prologue), and Rawlinson poet. 34 f. 6 r (15th century)—all unprinted.

311 JEROME [45]. Unprinted fragments of Thomas Gascoigne's (1403-1458) *Jerome* are in MS. Magdalen Coll. Oxf. 93.

311 JUDAS AND PILATE [47]. The legend of Judas is prefixed to the *Mathias* of the Scottish Collection. See the Towneley *Suspencio Iudæ.*

312 KATHERINE [50]. Unprinted treatments of Katherine are in MSS. Digby 172 (sometimes erroneously attributed to Thomas Gascoigne, 1403-1458, see under *Bridget, Jerome*), Rawlinson poet. 34 f. 7 r (15th century), Harley 4012 (15th century), Longleat (Red Book of Bath; 1428) f. 55, Porkington 10 f. 91 r (c. 1460), Cotton Titus A XXVI f. 180 (15th century), and Stonyhurst Coll. B XLIII (prose). —See above, pages 292 [19], 307 [29a].

313 MARY MAGDALENE [51]. Ll. 18-20, *read, Golden Legends,* and in MS. Durham Univ. Libr. Cosin V ii 14 (15th century); . . .—A text is in MS. Cotton Titus A XXVI f. 174 (15th century).—See above, page 307 [29a].

314 MARGARET [52]. Unprinted copies of the aaaa text are in the fifteenth-century MSS. Petworth 3 f. 167 and Rawlinson poet. 34 f. 1 r. A treatment of Margaret is in MS. Harley 4012 (15th century). The Southern Collection piece is in MS. Corpus Christi Coll. Oxf. 237 f. 11 v (15th century; unprinted). See above, page 292 [19].—Ll. 17 ff., *read,* Lydgate, in the fifteenth-century MSS. Durham Univ. Cosin V

ii 14 f. 97 v, Bodley 686 f. 193 v, Cbg. Univ. Libr. Ll V 18 f. 29 v, etc.; and the prose pieces in Mirk's *Festial*, the 1438 and Caxton *Golden Legends*, Bokeman's *Lives*, and (says Furnivall) in MS. Durham. The sources . . .

314 ROBERT OF KNARESBOROUGH [53a], of the thirteenth century, is the subject of a life (15th century) printed by Drury from a Newcastle MS. (15th century). The piece is probably by the head of the Trinitarian house at Knaresborough. In the MS. are two unprinted Latin lives of Robert, one verse, one prose. Another life is in MS. Harley 3775.

314 THEOPHILUS [54].
315 L. 3, *read*, Rawlinson poet. 225 f. 11 r . . .

315 WENEFRED [55a]. A *Life of St. Wenefred*, thirty four-line stanzas, MS. Douce 302 f. 26 r, unprinted, was composed by John Audelay c. 1426 (see above, page 308 [33a], and the Douce *Vision of St. Paul*). A *Wenefreda* is in Mirk's *Festial*.

316 THE HISTORY OF THE ROOD-TREE [58]. Napier has argued that this represents an eleventh-century treatment.

317 THE SOUTHERN LEGENDARY ROOD POEMS [59]. MS. Harley 2250 f. 83 r has also the *Exaltacio Sancte Crucis*.

319 AN EARLIER VERSION OF THE CANTICUM [64]. According to Brown's *Register* the two leaves of MS. Auchinleck after f. 13 are in MS. Edinburgh Univ. Laing 1.

320 THE LIFE OF ADAM AND EVE [66]. The 1438 *Legenda* text is in MS. Br. Mus. Additional 35298 (see above, page 307 [25]).

320 ¶ 2. An unprinted fragment of verse on Adam is in a fifteenth-century hand in MS. Cotton Vespasian B XVI f. 1 r.

324 THE CHILDHOOD OF CHRIST [70].
325 L. 2, *read,* Harley 3954 f. 70 r . . .

325 THE HOLY BLOOD OF HAYLES [72], says Gerould, 'seems to have been written in the West Midland district, perhaps not far from Hales itself'.

328 THE FIFTEEN SIGNS BEFORE JUDGMENT [75]. Unprinted texts are in MSS. Bodley Addit. E 6 (1250-1300), 212 short lines opening as does Digby 86; Tanner 407 f. 45 r (end of 15th century), opening with the eleventh day; Ashmole 1416 f. 124 v (15th-century hand), ll. 1-32, opening as does Trinity.
329 L. 25. Brome is a metrical version.—L. 8, *read,* Ff II 38 f. 50 v . . .

331 d. Visions, and Visits to the Under-World. Second printing *misreads,* Visit . . .

332 THE VISION OF ST. PAUL [79]. The Douce 302 version is signed by Audlay (John Audelay; see above, pages 308 [33a], 315 [55a]).

334 ST. PATRICK'S PURGATORY [80]. Add the Southern Legendary MS. Cbg. Univ. Libr. Addit. 3039 f. 153 r, end missing.

CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

339 THE CURSOR MUNDI [1]. L. 4, date Cotton Vespasian c. 1340.—L. 12, change Arundel 57 to College of Arms

LVII (c. 1450).—Unprinted selections are: *A schort tretyce of Shryft* (Book of Penance), MS. Rawlinson poet. 175 f. 80 v (c. 1350); and ll. 10630-14933, 17111-188, MS. Br. Mus. Additional 31042 ff. 3 r, 32 r (c. 1450).

342 HANDLYNG SYNNE [2]. Texts are in MSS. Cbg. Univ. Libr. Ii IV 9 f. 97 r (lacks prologue), and Dulwich Coll. XXIV f. 1 r (ll. 1-2897), both fifteenth-century and unprinted.—Miss Allen has argued that the original form of the *Manuel des Pechiez* was probably anonymous; that this was worked over, and the sixth and ninth books were added; and that 'at least the first insertion' was probably by 'William of Waddington who also added a prologue in which he immortalized himself'.

344 end. An unprinted English prose version of the *Manuel* is in MS. St. John's Coll. Cbg. G 30 (15th century), where it is ascribed to 'William Wytinde'.—On Arundel (*Peter Idle's Instructions*) see below, page 351 [11 (14)].

345 ALCUIN'S VIRTUES AND VICES [3a]. An English prose version of Alcuin's *De Virtutibus et Vitiis* is in a twelfth-century copy in MS. Cotton Vespasian D XIV.

345 AȜENBITE OF INWYT [4]. In MS. Arundel 57 f. 51 v is a stanza of '*Man may longe his liues wene*', nine lines (see page 395 [46]); and at f. 96 v is a six-line prayer to the Virgin, 'Mayde and moder mylde, uor loue of þine childe'.

348 THE MIRROR OF LIFE [8]. Other texts of the poetical *Mirror* (see Brown's *Register*) are in MSS. Trinity Coll. Dublin A, 4, 7 (15th century; a fragment) and D, 4, 3 (15th century), Harley 2260 f. 1 r, Royal 17 C VIII f. 2 (c. 1450), Br. Mus. Additional 8151 f. 1 r (15th century), Univ. of Glasgow T, 4, 6 f. 1 (after 1350), Peniarth 395 (Hengwrt 226) at Aberystwyth (15th century), Bodley 48 f. 47 r (early

15th century) and 446 f. 1 (1400-1450), Bodley Greaves 43 f. 1 (imperfect), Wollaton Hall f. 1 (15th century), Bodley Eng. poet. d 5 f. 1 (late 14th century), Cbg. Univ. Libr. Addit. 2823 f. 1 r (first parts), Caius Coll. Cbg. 160 f. 1 (early 15th century), Hatton 18 f. 2 r (15th century) and 19 f. 3 r (c. 1450), and Quaritch Cat. 328 (1914) Item 577 f. 1 (end of 14th century).—The *Mirror* is said to exist in 31 MSS. by Miss Allen, who notes that there is no special evidence for common authorship of the *Mirror* and the *Prick of Conscience;* that Nassyngton is named in only two MSS. of the *Mirror*, and may or may not be the author of it; that John de Waldeby's Latin prose *Commentary on the Pater Noster* is not the source of the piece; that at present it is doubtful whether or not de Waldeby had a connection with the *Mirror;* and that possibly the Minorite Joannes Wallensis (died c. 1303) may be found to be the author of the source.—L. 6, *read*, Sloane 1785 (see page 439 [39]), . . .—L. 8, *read*, 14 and Ii I 36, Cott. Tib. E VII, . . .

348 THE ENGLISH PROSE MIRROR [8a]. Miss Allen has made some investigation of an unprinted English prose *Mirror* in MSS. Harley 45 (early 15th century), Bodley e Mus. 35 f. 221, and Rawlinson A 356, the last two of the fifteenth century and imperfect at the beginning.

348 DAN JON GAYTRYGE'S SERMON [9], as represented in the MSS. named, is actually the English version of Thoresby's *Lay-Folks' Catechism* (see page 355 [17]).

350 THE SEVEN SINS, THE PATER NOSTER, ETC. [11]. Other unprinted metrical treatments of two or more of the *Pater Noster*, the Sins, the *Ave*, the Commandments, the Creed, the Works of Mercy, the Virtues, the Articles of Faith, the Five Wits, etc., are in MSS. Emmanuel Coll. Cbg. 27 f. 162 r (late 13th century), Cotton Galba E IX f. 67 r (1400-1450), Bodley 549 f. 77 v (early 15th century), Cbg. Univ. Libr. Ee IV 35 f. 5 v (early 16th century) and Ff II 38 f. 32 r (c. 1450) and Ii IV 9 f. 142 ff. (15th century),

Pepys 1584 (15th century), Douce 302 f. 27 v (15th century; by Audelay), Hatton 12 end, Harley 2339 f. 116 r and 2379 ff. 62, 65 and 3954 f. 78 v (c. 1420), Douce 141 ff. 130 r, 138 v (1450-1500), Lambeth 491 f. 295 r (1450-1500), Fairfax 14 f. 107 v (1450-1500), Salisbury Cath. Libr. 126 f. 5 (c. 1450), Corpus Christi Coll. Oxf. 155 ff. 149 r, 160 r, 248 r (1425-1450), Br. Mus. Additional 37049 f. 87 v (1400-1450), Sloane 1313 f. 127 r (16th century), and Lambeth 853 pp. 39-49 (1430).—Cbg. Univ. Libr. Gg IV 32 has also an *Ave.*

Here should be added the texts of the Commandments and the Sins in quatrains, that appear as Items 1 and 2 of the five English items (3 Sayings of the Philosophers, 4 'I pray you all', 5 Prayer to our Lady of the Five Joys) that occur, now all, now some, in the various MSS. (some 33, of which Bodley 89, c. 1400, seems oldest) of the popular *Speculum Christiani.*

351 (9) The matter in Laud 416 is part of Bk. 2 of *Peter Idle's Instructions to His Son,* based on the *Handlyng Synne.* The *Instructions* appear in whole or in part in the fifteenth-century MSS. Arundel 20 f. 43 r (see (13) and page 344 end), Digby 181 f. 10 v, Cbg. Univ. Libr. Ee IV 37 f. 1, Pepys 2030 f. 19 r, Harley 172 f. 21 r, and Trinity Coll. Dublin D, 2, 7 f. 14 r.

352 THE SEVEN SINS [12]. Item 5 is with the Commandments in Laud 463, and should appear only as part of 351 [11 (9)].—An unprinted treatment of the Sins in quatrains is in MSS. Corpus Christi Coll. Oxf. 132 f. 166 v (15th century), and Balliol Coll. Oxf. 354 f. 210 r (16th century).—Audelay's treatise in stanzas of thirteen lines is in MS. Douce 302 f. 1 r (15th century; beginning missing;—see above, pages 308 [33a], 315 [55a]).—Item 6 is a part of the *Speculum Christiani* group (see above, page 350 [11]).

353 THE PATER NOSTER [13] is treated (11) in 127 unprinted verses in MS. Bodley Addit. E 6 (1250-1300), (12)

in 3 unprinted quatrains in MS. Advocates' Libr. 18, 7, 21 f. 95 v (1372), and (13) in 391 four-stress verses in couplets, '*God of hefne, þat sittest in trone*', recently edited, in MS. Cbg. Univ. Libr. Dd XI 89 f. 186 r (14th or early 15th century).—Audelay's treatment is in MS. Douce 302 f. 33 v, seven eleven-line stanzas; Lydgate's, eight-line stanzas, is in MSS. Harley 2255 f. 32 v, Laud 683 f. 81 r, etc.—Item 3, *read*, MS. Corpus Christi Coll. Oxf. 59 f. 66 r.—Item 4 is in MS. Auchinleck a part of 351 [11(6)], and should be entered only there.

353 THE CREED [14]. Unprinted verse treatments are in MSS. Br. Mus. Additional 32578 f. 104 r (1405), Rawlinson D 913 f. 7 r (macaronic paraphrase in 8-line sts.), and Corpus Christi Coll. Oxf. 155 f. 248 r (1425-1450).—Lambeth 853 is part of a group, and so should be entered only under 350 [11].

354 THE COMMANDMENTS [15]. Items 10 and 11 are parts of the *Speculum Christiani* group, and should be entered only under 350 [11].—Item 5 (Lambeth 853 p. 47) is one of two treatments, both part of a group, and should be entered only under 350 [11].—Other unprinted verse treatments (see Brown's *Register*) are in MSS. Br. Mus. Additional 25031 f. 5 (13th century), Advocates' Libr. 18, 7, 21 f. 128 v (1372), Harley 78 f. 86 r (1460-1470), Harley 7578 f. 1 r (c. 1450), Royal 8 F VII ff. 45 v, 47 r, Br. Mus. Additional 37049 f. 20 v (1400-1450), Ashmole 59 f. 72 v (c. 1450; 5 couplets), Bodley 410 (15th century), Bodley 423 f. 351 v (15th century), Rawlinson poet. 32 f. 55 r (1450-1500), Exeter Coll. Oxf. 47 f. 127 v, New Coll. Oxf. 88 f. 488 v (early 14th century), University Coll. Oxf. 96 f. 109 v (15th century), Gray's Inn 15 f. 72 v (15th century).—In his Catalogue No. 105, page 37, P. M. Bernard of Tunbridge Wells, England, advertised for sale a collection of MSS. (15th century) in one volume, now in the Rylands Library, Manchester, beginning with Latin pieces ascribed to John de Waldeby, on

whose ff. 217-32 r is an anonymous Latin treatise on the Commandments introducing renderings in English verse.

355 THE LAY-FOLKS' MASS-BOOK [16]. The Yates-Thompson MS. is now at Newnham College, Cbg.—Other unprinted copies with parts omitted are in MSS. Cbg. Univ. Libr. Ii IV 9 f. 55 v, Quaritch Cat. 328 (1914) Item 577 f. 202, and Gurney f. 182 r (see Brown's *Register*). Selections are used in MS. Royal 17 A I (c. 1400).

355 THE LAY-FOLKS' CATECHISM [17]. *Dan Jon Gaytryge's Sermon* (see page 348 [9]) is the English rendering by Gaytrik in Thoresby's *Register* in York Minster (1357). Other unprinted copies of the *Catechism* are in the fifteenth-century MSS. Sidney Sussex Coll. Cbg. 55 f. 41, Rawlinson C 288 f. 85 r, Corpus Christi Coll. Oxf. 155 f. 237 r, Queen's Coll. Oxf. 389 ff. 245, 246 (fragments), Arundel 507 f. 50 r, Harley 1022 f. 66 r, and Br. Mus. Additional 25006 f. 1 r.

356 THE PRIMER [18]. Other copies are in MSS. St. John's Coll. Cbg. G 24 (late 14th century), Glasgow Univ. V, 6, 22 and V, 8, 15 (late 14th century), Emmanuel Coll. Cbg. 246 (late 14th century), Douce 246 (15th century) and 275 (late 14th century), Br. Mus. Additional 36683 (15th century), Rawlinson C 699 (1450-1500), Queen's Coll. Oxf. 324, and Bodley 85 (early 15th century).

357 TWO PRAYERS AT THE LEVATION [24]. 'Welcome, lord', unprinted, is in fifteenth-century MSS. Ashmole 61 f. 26 r, Harley 5396 f. 273 r, Br. Mus. Additional 37787 f. 160 r, and Berkeley (Spetchley Park, Worcester—see Brown's *Register*), and Lambeth 559 f. 25 (? 14th century). 'I þe honoure', unprinted, is in MSS. Lambeth 599 f. 32 r (? 14th century), Balliol Coll. Oxf. 316 A f. 108 v (early 15th century), and Quaritch Cat. 328 (1914) Item 586 (c. 1400).

357 DEVOTION TO THE CROSS [24a]. In MS. Bodley 177 f. 61 v, in a late fourteenth-century hand, a prose piece of some 300 words of instruction for a devotion in connection with the Cross is written at the sides and below the shaft of a tau cross. The use of 'dunder' and the invocation of Saints Cyricus and Julitta locate the piece in the South-West. The Latin formula, the versicle, and the prayer accompanying the piece, may, suggests the editor, have been composed especially for the occasion.

357 AN ABC POEM ON THE PASSION [27]. Other unprinted texts are in MSS. Bodley 789 f. 152 r and Advocates' Libr. 18, 7, 21 f. 122 v.

358 THE MEDITATIONS OF THE SUPPER . . AND ALSO OF HIS PASSION . . . [28]. Unprinted texts are in MSS. Harley 2338 f. 1 r (no prologue) and Lambeth 559 f. 89 v.

359 PATRIS SAPIENCIA [30]. With the Caius text, compare the 'O and I' poem (last part) in stanzas of six lines in MS. Ashmole 41 f. 134 r (14th century).

359 THE SYMBOLS OF THE PASSION [31]. Unprinted texts (see Brown's *Register*) are in MSS. Queen's Coll. Oxf. 207 f. 165 v, Br. Mus. Additional 32006, Stonyhurst Coll. LXIV, Cbg. Univ. Libr. Ii VI 43 f. 101 r, Bodley Rolls 16, Douce 1, Bodley Addit. E 4, Blairs Coll. 13, a Longleat MS. (owned by the Marquis of Bath), and an Amherst MS. sold by Sotheby in 1911—all fifteenth-century, except Blairs (14th century).

360 A FORM OF CONFESSION [32]. An unprinted text is in MS. Br. Mus. Additional 37787 f. 3 r (early 15th century).

361 INSTRUCTIONS FOR PARISH PRIESTS [38]. Other unprinted texts are in MSS. Bodley Greaves 57 f. 1,

Royal 17 C XVII f. 67 r (early 15th century), and Cbg. Univ. Libr. Ff V 48 f. 1 r (c. 1450; opening lost).

361 THE ANCREN RIWLE [40]. McNabb has argued that the *Riwle* was written by an English Dominican friar, who was Robert Bacon, O.P. Miss Allen has indicated the inadequateness of McNabb's arguments. From a series of striking 'parallels drawn from the specific statements of the treatise, on the one hand, and from the historical records of Kilburn on the other,' she has proposed 'to identify the three maidens for whom the treatise was composed with the "tribus puellis, Emmae, videlicet, et Gunildae et Cristinae", to whom . . . the hermitage of Kilburn, with its appurtenances, was granted by the Abbot and convent of Westminster sometime between the years 1127 and 1135'. She would date the French original of the *Riwle* probably 'several years after 1134' (the date general assigned to the foundation of Kilburn), and the English version 'a very few years after' the original.—For the three couplets, 'Thynk oft with sare hart', in the *Riwle*, see page 383 [15].

369 THE CHARTER OF THE ABBEY [47]. Brown's *Register* mentions a copy in a MS. (late 15th century; formerly in the Huth collection) owned by W. W. Greg, Esq., of Park Lodge, Wimbledon.

369 THE CHARTERS OF CHRIST [48]. The MSS. are enumerated in Miss Spalding's edition.

CHAPTER VII—PROVERBS AND PRECEPTS, AND MONITORY PIECES

375 PROUERBES OF DIUERSE PROFETES [3]. Miss Allen shows the Vernon A. N. version to be identical with the A. N. *Proverbe de Bon Enseignement* ascribed by Meyer

to Nicholas Bozon.—A defective text is in MS. Br. Mus. Additional 22285 f. 118 v.

377 THE PROVERBS OF HENDYNG [6]. L. 3, *read*, Cbg. Univ. Libr. Gg I 1 f. 476 . . .—Fragments, unprinted, are, according to Brown's *Register*, in MS. St. John's Coll. Cbg. F 8 (145; 13th century); 2 stanzas in MS. Worcester Cath. F 19 ff. 164 r, 166 r (late 14th century); 2 stanzas in the *Fasciculus Morum* in MSS. Bodley 410, Rawlinson C 670, and Eton Coll. 34; and one of the preceding two in MSS. Laud 111 and 213.

378 THE WISE MAN'S PROVERBS [7]. Another copy is in MS. Rawlinson poet. 32 f. 54 v (1450-1500). An unprinted copy is in MS. Leyden Univ. Libr. Vossianus var. ling. 4° No. 9 p. 214 (15th century).

378 THE DISTICHS OF CATO [8]. An unprinted *Cato*, 'All chylder þat wyll clergy kone', is in MS. Bodley Addit. A 106 f. 15 v (15th century).

379 Delete ¶ 2.

379 ¶ 4 l. 2, *read*, existence of many copies of one part (*e.g.*, *Major*, Rawlinson poet. 32 f. 3 r and 35 f. 1 r, Harley 172 f. 52 r, etc.; *Minor*, Rawlinson D 328 f. 161 r, etc.) or both (*e.g.*, Bodley Eng. poet. e 15 f. 5 r, Cbg. Univ. Libr. Ee IV 31 f. 7 r, Arundel 168 f. 7 r, Chetham 8009 f. 49 r, etc.) of Benedict Burgh's rime-royal *Cato*.

380 HOW THE GOOD WIFE TAUGHT HER DAUGHTER [10]. An unprinted text is in MS. Emmanuel Coll. Cbg. 106 f. 48 v (14th century).

381 ¶ 2 l. 2, *delete* Phillipps 8336;.

381 THE ABC OF ARISTOTLE [11] occurs also in the following unprinted texts: (1) without the introduction, MSS. Rawlinson B 196 f. 110 v, Harley 5086 f. 90 v, Trinity Coll. Cbg. O, 2, 53 (1157) f. 69 v, Br. Mus. Additional 36983 f. 263 r and 37049 f. 86 v; and (2) with the introduction, MS. Cbg.

Univ. Libr. Ff V 48 f. 8 v. In MS. Douce 384 f. 3 Brown registers some final lines on a leaf from Harley 1304.—L. 5, *read*, Lambeth 853 p. 30, . . .

382 MISCELLANEOUS SCRAPS OF PITHY UTTERANCE [12]. The *Abuses of the Age* occurs (see Brown's *Register*) in texts of Latin and English verse opening 'Gift is domes mon' in MSS. Royal 17 B XVII f. 2 v (late 14th century; with other scraps), Douce 95 f. 23 v (15th century), Harley 2251 f. 153 r (time of Edw. IV), Br. Mus. Additional 8151 f. 200 v (15th century; with other scraps), St. John's Coll. Cbg. B 15 (37) f. 56 v (15th century), Harley 3362 f. 4 v (1450-1500), and Westminster Abbey 27 f. 31 v (15th century) and Laud 748 fly-leaf (15th century) 'Wis men ben but scorned', 'Wyse men beth blinde'.—'Vices (Vycyce) be wyld', six stanzas aaab, is in MSS. Bodley Eng. poet. e 1 f. 60 v (15th century) and Balliol Coll. Oxf. 354 f. 227 r (16th century).—In MS. Royal 17 B XVII f. 2 v (late 14th century) are five short lines, 'When pride is most in prise' (see also above, MS. Br. Mus. Additional 8151); and also four lines, 'Þat I hete & þat I drinke, þat may I haue'.—In MS. Trinity Coll. Cbg. B, 3, 29 f. 114 r are (13th-century hand) four lines, 'Ald man witles', attributed to King Alfred, a variant of 'King conseilles'. Brown's *Register* lists a variant, 'Kyng of lond redles, bysschope wytles', eight short lines, in a MS. (end of 14th century) owned by Sir Richard James Graham of Netherby, Cumberland; and prints six short lines, 'Wis man wranglere', written as prose in MS. Merton Coll. Oxf. 248 f. 120 r (14th century), with other bits of verse in Latin homilies.—A group of rude short lines on Might and Right, 'Kyneriche wel idist', is in MS. Caius Coll. Cbg. 221 f. 47 v bottom (13th century).—'Þat lawe hath no ryght', four lines, is in MSS. (15th century) Bodley 410 and Corpus Christi Coll. Oxf. 218 f. 200 v.

383 *Will and Wit* [13]. Compare four unprinted lines, 'Whan wille ouere wyt wryes', in MS. Br. Mus. Additional 36523 f. 71 r (15th century).

383 'Eueriche freman hath to ben hende' [13a], four verses aaaa written as prose in MS. Rawlinson C 22 f. 298 (MS. 12th-13th century) is printed in Brown's *Register.*

383 [14] The mixed English and Latin 'Lex is layde' is represented in thirty unprinted lines (15th-century hand) in MS. Royal 7 A VI f. 38 v. 'Lex lyth doun oueral' is in MS. Trinity Coll. Oxf. 7 f. 37 v (15th century). 'Now the lawe is layde' is in MSS. (15th century) Trinity Coll. Cbg. B, 15, 31 f. 1 and Harley 2250 f. 84 v.

383 'Me[n hem com]pleynes of vntrewyth/ la[we e]s dede and þat es Rewth/ trechery es al oboue/ and grauen he as trewlouf' [14a], two couplets, is in MS. Hatton 107 f. 1 v (hand beg. 14th century); and 'Þis world hym pleyneȝ of mikel ontrewe' is in MS. Pembroke Coll. Cbg. 258 f. 136 r (13th century).

383 'Thynk oft with sare hart' [15] is really two couplets in the *Ancren Riwle* (see page 361 [40]) MSS. Vernon f. 383 r, Cotton Titus D XVIII f. 61 v, Cotton Nero A XIV f. 64 r, Cotton Cleopatra C VI f. 105 v, and Corpus Christi Coll. Cbg. 402 f. 62 r.

383 [16] 'Sori is the fore': a variant, 'Woso hym byþouhte' [16a], 8 short lines, is in MSS. Hereford Cath. O IV 14 f. 3 from end (early 15th century) and Trinity Coll. Cbg. O, 2, 53 f. 74 r (15th century), and, 14 lines, in MS. Bodley 416 f. 109 (c. 1400). See below, page 384 [22].

384 [20] 'A scheld of red' is in MS. Advocates' Libr. 18, 7, 21 f. 120 v (1372).

384 'Worldes blisce haue god day, Nou fram min herte wand away' [20a] is in MS. Corpus Christi Coll. Cbg. 8 p. 548 (13th century).

384 Short verse pieces [21a] are scattered through Latin pieces in the fourteenth-century MSS. Merton Coll. Oxf. 248, Harley 2316, Balliol Coll. Oxf. 149, Jesus Coll. Cbg. Q, A, 13

(13), and Johannis de Grimstone's Commonplace Book, MS. Advocates' Libr. 18, 7, 21. Fly-leaf bits (end of 14th century) are in MS. Edinburgh Univ. Laing 32. In MS. Royal 8 E XVII ff. 83 v, 109 v (14th century), are 'Wygt suylc a betel', four verses, and 'Riche and pouere', six verses. In MS. Br. Mus. Additional 33956 ff. 95 r, 125 r (14th century), are 'Whan þe nyþyng is ded', four verses, and 'A gulden begh', a couplet. In MS. Durham Univ. Cosin V i 12 f. 65 r, is 'Hit semeth whiȝth', four verses on the Host.

384 [22] English marginalia are printed in Brown's *Register* from MS. Hereford Cath. O IV 14, as follows: (14th century) 'Þenke þat ded his þe byfore', four short lines aabb; 'Ihc þat þe bred brac', six lines; 'Blodles & bonles blod has non bon', four lines aaaa;—(15th century) 'Hee is wys þat is ware here hym be wo', three lines aaa—cp. 'He is wis þat can be war or he is wo', MS. Advocates' Libr. 18, 7, 21 f. 151 v, four lines aaaa (see [21a], above); 'ffadur & ȝone & holy gost al one', a couplet; and 'Þre þyngus me der . . .', parts of six lines. The MS. has also an eight-line prayer at the Levation, 'Eyl my lord in wom ich leue'. Short verse pieces are scattered through the *Fasciculus Morum* in the fifteenth-century MSS. Laud 111 and 213, Bodley 410, Eton Coll. 34, Rawlinson C 670, and (?) Durham Univ. V iv 2.

387 SIGNS OF DEATH [27]. Unprinted texts are in MSS. Tanner 407 f. 35 v (end of 15th century), Cbg. Univ. Libr. Ee IV 35 f. 24 r (early 16th century) and Ff V 48 f. 43 v (15th century), Trinity Coll. Cbg. O, 2, 53 (1157) f. 72 r (15th or 16th century), and Royal 8 C XII f. 1 v (15th-century hand). 'Whon þe hede whaket', fourteen lines, and 'Kyng I sit', are, according to Brown's *Register*, in the unprinted *Fasciculus Morum* in MSS. Eton Coll. 34, Bodley 410, Rawlinson C 670, and Laud 111 and 213 (all 15th century). —'When thy hede quakyth, *memento*', 8 verses, is in MS. Queen's Coll. Cbg. 13 f. 64 r (15th-century hand).—In MS. Bodley 416 f. 109 r (c. 1400) are 18 short lines, 'Whanne þyn

hewe blokeþ', unprinted.—In MS. Trinity Coll. Cbg. B, 1, 45 f. 73 v (13th century) are 22 lines, 'Wanne mine eyhnen misten'. In MS. Trinity Coll. Cbg. B, 14, 39 f. 28 r (13th century) are two unprinted short couplets, 'Wenne þin eyen beit ihut'.

389 THE SAYINGS OF ST. BERNARD [30]. An unprinted text is in MS. Bodley Addit. E 6 (1250-1300).

390 DOOMSDAY [32]. An unprinted text is in MS. Trinity Coll. Cbg. B, 14, 39 f. 43 r (13th century).

391 A SONG OF DEATH [34]. Unprinted texts are in MSS. Douce 126 f. 91 v, Trinity Coll. Cbg. B, 15, 30 f. 195, and Sloane 1609 f. 56 r (all 15th century).—¶ 2 'Þai þat wiþoutene lawe,' see page 449 ¶ 4.

392 THREE SORROWFUL TIDINGS [37]. Unprinted texts are 'Wanne ich þenche þinges þre' in MS. New Coll. Oxf. 88 f. 31 r (6 ll.; MS. beg. 14th century), and 'Whane I thynk on thyngis thre', in MS. Balliol Coll. Oxf. 354 f. 213 v (16th century). Compare the unprinted '[Whan]e i þenke of wordis þre', in MS. Advocates' Libr. 18, 7, 21 f. 154 v (1372), and 'Tre thinges þar ern þat done me sigh sore' in MS. Harley 485 f. 99 v, preceded by a quatrain 'We wone in þis werld as weded for to wyder', and 'Þre þyngus me der . . .', printed in Brown's *Register* from MS. Hereford Cath. O IV 14. In MS. Merton Coll. Oxf. 248 f. 167 r (14th century) is 'Thre woys mosthe wyt thowth, nyth and day hy make me til morne alle'.

394 A TREATISE OF PARCE MICHI DOMINE [42]. Other unprinted texts are in MSS. Bodley 596 f. 21 v (early 15th century), Trinity Coll. Cbg. O, 9, 38 f. 24 r (15th century) and R, 3, 21 f. 34 r (time of Edw. IV), Royal 18 A X f. 119 v (1400-1550), and Harley 2380 f. 72 v (15th century).

394 'AL ES BOT A FANTUM . . .' [43]. The four-line 'Al it is a fantam . . .', is in MSS. Royal 17 B XVII f. 2 v (late 14th century) and Br. Mus. Additional 8151 f. 200 v (15th century;—see above, page 382 [12]).

395 [44] ¶ 2. 'The levedy dame fortune' (see 303 [39]) is written, according to Brown's *Register*, in the unprinted Latin *Fasciculus Morum* in MSS. Durham Univ. V iv 2 f. 32 v, Bodley 410, Laud 111 and 213, Rawlinson C 670, and Eton Coll. 34, all of the fifteenth century.

396 WORCESTER CATHEDRAL SCRAPS [50]. In MS. Worcester Cath. F 19 (late 14th century) ff. 162 v-166 v, scattered with a prayer to the Virgin and two stanzas of *Hendyng* (see page 377 [6]), are 'Non mannis steuene bot godeȝ wille', 2 short couplets; 'Wo so woneþ hym noȝt to goude . . .', 1 couplet of long lines; 'Wrecche man, wy art þu proud', 2 quatrains; 'Man y-bore of womman . . .', 3 long lines; 'Nas ter neuer carayn so loþ', 6 lines—all but the third and fifth printed in Brown's *Register*. 'Wrecche man' is in MSS. (see Brown's *Register*) Laud 213 and 111, Bodley 410, Eton Coll. 34, and Rawlinson C 670. In MS. Advocates' Libr. 18, 7, 21 f. 144 v (1372) are six couplets 'Wat heylet man, qui is he prud'.

396 BR. MUS. ADDITIONAL 11579 PIECES [51]. In MS. Br. Mus. Additional 11579 (early 14th century) are some unprinted short monitory pieces.

CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

398 THE STORY OF JOSEPH or IACOB AND IOSEP [2]. Napier has dated MS. Bodley 652 and the poem soon

after 1250; and has judged the dialect to be of the South-West.

398 A STROPHIC VERSION OF OLD TESTAMENT PIECES [3]. The Marquis of Bath's MS. is Longleat 257 (c. 1450). MS. Bodley is perhaps c. 1450.

399 PETY IOB [5]. Unprinted texts are in MSS. Trinity Coll. Cbg. R, 3, 21 f. 38 (time of Edw. IV), and Pepys 1584 (15th century).

403 A PARAPHRASE OF PSALM 50 [20]. For 50, *read*, 51.

An unprinted paraphrase [20a] of *Psalm* 51 in six-line stanzas, defective at the end, is in MS. Br. Mus. Additional 31042 f. 102 r (c. 1450).

403 THE SEVEN PENITENTIAL PSALMS [21] in the Maydenstone version occur unprinted also in MSS. Royal 17 XVII f. 83 r, Br. Mus. Additional 11306 f. 1 r and 36523 f. 71 v, J. P. Morgan 95 f. 132 r, Harley 3810 f. 17 r, Douce 232 f. 1 r, Laud 174 f. 1 r, Trinity Coll. Dublin D, 4, 8 (156) f. 135 v defective, Porkington 20 f. 95 r, Quaritch Cat. 328 (1914) Item 584 f. 113 r defective, and a Longleat MS. (owned by the Marquis of Bath). Texts of *Psalm* 51 alone are in MSS. Douce 141 f. 145 r, Cbg. Univ. Libr. Dd I 1 f. 226 r, and Advocates' Libr. 19, 3, 1 ff. 97, 87.

404 *Brampton's Penitential Psalms* [22]. For Brompton, *read*, Brampton. Other copies of this paraphrase are in MSS. Cbg. Univ. Libr. Ff II 38 f. 28 r, Trinity Coll. Cbg. R, 3, 20 p. 197, Pepys 2030 f. 1 r (defective), and Pepys 1584 item 3 (a variant text).

406 A COMMENTARY ON MATTHEW, ETC. [28]. L. 6, *read*, Corpus Christi Coll. Cbg. Parker 32.

407 A VERSION OF THE PAULINE EPISTLES [30]. Miss Powell concludes that this version in MS. Corpus Christi Coll. Cbg. Parker 32 is not Wycliffite, but orthodox; not made by a friar, but by a monk or secular clerk, perhaps soon after 1381, certainly before 1408-9, in the North-East Midlands.

407 THE BODLEY VERSE PIECES [32]. L. 4, *for* als, *read*, al.—A second copy of 'In beginninge' is on f. 106 v of the MS.

CHAPTER IX—DIALOGUES, DEBATES, CATECHISMS

411 THE DEBATE BETWEEN THE BODY AND THE SOUL [1]. An unprinted copy of the Laud-Auchinleck-Vernon-etc. version is in MS. Br. Mus. Additional 37787 f. 34 r (early 15th century).

413 ¶ 5 l. 3, *delete* Phillips 8336;.

415 THE LAMENTATION OF MARY TO ST. BERNARD [5]. ¶ 2 l. 2, *read*, Vernon f. 287 r.—Other unprinted texts of the second version are in the fifteenth-century MSS. Br. Mus. Additional 11307 f. 97 v and Douce 126 f. 84 v. A dialogue between Mary and Bernard, in short couplets, is in MS. Bodley Addit. A 268 f. 146 r.—Miss Allen has indicated that the introduction (version 2) of 32 lines was suggested by a similar one in an A. N. version written in England in the thirteenth century, though the French bears no other special relation to the English poem.

416 A DISPUTE BETWEEN MARY AND THE CROSS [6]. A copy is in MS. Br. Mus. Additional 22283 f. 124 v.

425 YPOTIS [15]. Fifteen MSS., the earliest Rawlinson Q, b, 4 (12 ll.; 1300-1350), the next Vernon and Additional 22283, contain English texts: Vernon f. 296 v, Br. Mus. Additional 22283 f. 87 v, Cotton Caligula A II f. 79 v, Arundel 140 f. 1 r, Ashmole 61 f. 83, Cotton Titus A XXVI f. 163 r, Ashmole 750 f. 148 r, Douce 323 f. 160 r, Brome f. 5 r, Bodley Eng. poet. c. 3 f. 1 r (c. 60 ll.), Rawlinson Q, b, 4 f. 90 (last 12 ll.), Trinity Coll. Cbg. B, 2, 18 f. 95 v, Br. Mus. Additional 36983 f. 264 r, St. John's Coll. Cbg. B, 7 f. 1 r (fragment), York Minster XVI L 12 f. 58 r. Of these all but York have been printed. Miss Sutton argues that Ashmole 750 is 'the most authentic text', and assigns the poem to the 'very beginning of the 14th century'.

426 INTER DIABOLUS ET VIRGO [16]. *Read*, Rawlinson D 328 f. 174 v.

CHAPTER X—SCIENCE, INFORMATION, DOCUMENTS

429 OTHER FOURTEENTH-CENTURY RECIPES [9a]. In his Catalogue No. 105, page 29, P. M. Bernard of Tunbridge Wells, England, advertised a medical MS. (14th century) of 40 vellum leaves, ff. 1-21 r mostly Latin; ff. 21 v ff. the 'Book of Hypocras', 'This is the bok that ypocras sente to the king his newneth . . .' G. W. Kitchin conjectured that the MS. was 'written in East Anglia.' In August, 1918, the MS. was still in Mr. Bernard's possession.

429 FIFTEENTH-CENTURY RECIPES [11]. In his Catalogue No. 105, page 30, P. M. Bernard of Tunbridge Wells, England, advertised two medical MSS. (15th century), one 26 leaves of English recipes, the other 8 leaves of recipes, some English, some Latin. G. W. Kitchin conjectured that

the MSS. were 'written in East Anglia.' In August, 1918, the MSS. were still in Mr. Bernard's possession.

On his page 26 Bernard advertised a collection of MSS. (15th century) bound together, beginning with Latin pieces ascribed to John de Waldeby, and containing at f. 158 a recipe 'For to make water to clere the syght . . .'. These MSS. are now in the Rylands Library, Manchester.

432 THE STATIONS OF ROME [29].

433 Ll. 3-4, *read,* Cotton Caligula A II f. 83 r.—Unprinted texts are (see Brown's *Register*) in MSS. Cotton Vespasian D IX f. 183 r (15th century; beginning missing), and Br. Mus. Additional 37787 f. 18 r (early 15th century; a few lines of end).

433 L. 11, *read,* Porkington 10 f. 132 (c. 1460).

438 L. 2, *read,* Rawlinson D 939 f. 3 (c. 1350).

438 L. 4, *read,* Rawlinson D 939 f. 5 (c. 1350).

438 A FRAGMENT ON POPULAR SCIENCE [34]. This, the third part of the Southern Legendary *Michael,* is also in unprinted texts in MSS. Br. Mus. Additional 22283 f. 83 r (late 14th century) and 24542 f. 152 r (19th-century copy), Phillipps 6883 f. 73 v (16th century), Laud 685 f. 86 v (15th century), and Digby 75 f. 207 (beginning missing). See also above, page 292 [19].

439 NATIVITIES [36a]. In his Catalogue No. 105, page 30, P. M. Bernard of Tunbridge Wells, England, advertised a fragment of 4 leaves (late 15th century) relating to nativities. G. W. Kitchin conjectured that the MS. was 'written in East Anglia'. In August, 1918, this MS. was still in Mr. Bernard's possession.

439 NEW YEAR'S PROPHECIES [36b]. In MS. Cotton Vespasian D XIV f. 75 v are some prose New Year's prophecies in twelfth-century English.

439 A DEFINITION OF ROBBERY [39]. L. 4, *read*, couplets from the *Mirror of Life* (see page 348 [8]) in MS. Sloane 1785 (15th century).

441 LAWS OF WILLIAM I [48a]. A small group of laws of William I is extant in English.

441 A GRANT BY HENRY II [51a]. In Br. Mus. Cart. Harley 111 B 49 is extant, in about 200 words of English prose, a grant by Henry II of about 1155.

442 THE SCOTTISH DOCUMENTS [61]. A list of these pieces (10 before 1400) is given in Ackermann's dissertation.

443 THE HYDE ABBEY PIECES [65]. In the *Liber Monasterii de Hyda* are a number of Middle English renderings of Old English records.

CHAPTER XI—ROLLE AND HIS FOLLOWERS

447 THE PRICKE OF CONSCIENCE [4]. Miss Allen's more recent studies have shown to be contemned Ullmann's bases for identification of authorship of the *Pricke* and the *Speculum* often ascribed to Nassyngton (see page 348 [8]); and lead her to conclude that now, while nothing makes untenable the idea of common authorship, there is no special evidence to support it.—Of the *Pricke* some hundred MSS. are extant (see *infra*, page 838 [4]). The following *extracts* are identified in Brown's *Register:* MSS. Royal 17 C XVII f. 117 r, Morris ed. ll. 2692-3807; Br. Mus. Additional 36983 f. 159 r, Morris ed. ll. 4085-6407; Sloane 1044 f. 235, one leaf, Morris ed. ll. 2792 ff.; Shrewsbury School f. 1 r, Morris ed. ll. 4196-7542; Chetham 8008 f. 1 r, Morris ed. ll. 1048-9082.—A Latin ver-

sion is in MSS. Pembroke Hall Cbg. 273 and Magdalene Coll. Cbg. F, 4, 4.

449 ¶ 3 Other unprinted texts of the abababab treatment in four-stress verses, *Stimulus Conscientie Minor*, are in MSS. Br. Mus. Additional 10053 f. 69 r (15th century) and 33995 f. 96 v (late 14th century), Ashmole 61 f. 120 r (15th century), and Rawlinson A 389 f. 99 r (beg. 15th century).—Another copy, unprinted, of '*þai þat withoutene lawe*' is in MS. Cbg. Univ. Libr. Ff V 40 f. 97 v (15th century).

450 ¶ 5 *The Libel of Richard Hermyte* in MS. Worcester Cathedral Libr. F 172 has been shown by Hulme, who has edited it, to be a version of *The Mending of Life* (see page 460 [52]).

450 EGO DORMIO [6]. Brown's *Register* lists an unprinted text in MS. Paris St. Geneviève 3390 (15th century).

455 A GROUP OF PROSE TRACTS [24]. The *Cloud* is also in MSS. Harley 959, Royal 17 C XXVI, and Univ. Coll. Oxf. 14.

457 [39] *Duodecim Gradus Humilitatis*, in MS. Worcester Cath. F 172 f. 44, is said by Hulme not to be the *Twelve Profits* in MSS. Royal A and B, and Rawlinson C.

460 *On the Mending of Life* [52]. For the Worcester version, see the correction above, page 450 ¶ 5.

460 THE SCALE OF PERFECTION [54]. An unprinted text is in MS. St. John's Coll. Cbg. 202. A text, unprinted, of Book I is in MS. Worcester Cathedral Libr. F 172 f. 72 v.

461 ¶ 4. In the Worcester MS. Chapters 70, 91, 83 represent these pieces.

463 WILLIAM NASSYNGTON [61]. Miss Allen has thrown grave doubt on Nassyngton's authorship of the *Mirror*, and on John de Waldeby's work as source (see above 348 [8]).

464 ¶ 3 Miss Foster has shown evidence disposing of Horstmann's ascription of the expanded Northern Homily Collection to Nassyngton.

CHAPTER XII—WYCLIFFE AND HIS FOLLOWERS

CHAPTER XIII—PIECES LYRICAL IN IMPULSE OR IN FORM

488 ¶ 2 end. *Add*, Phillipps 8336 (14th century), 34-41 (c. 1330).

489 Ll. 6-7, *delete*, Porkington 10, now Phillipps 8336 (c. 1460), 34-41 (before 1330);.

490 THE CANUTE SONG [1]. L. 7, *read*, Roweþ.

491 THE CUCKOO-SONG [6]. Ll. 10-13, *read*, John of Fornsete of Reading, named later in the MS., is probably not the transcriber. The music, the *Reading Rota* or *Roundel*, for six voices, has amazing merit, and is historically important as probably a unique . . .

492 'MURIE A TYME I TELLE IN MAY, Wan bricte blosmen brekes on tre, Yeise foules singe nyt ant day, In ilche grene is gamen an gle' [9a], is in MS. Pembroke Coll. Cbg. 258 f. 141 v (13th, 14th century).

500 LYRICS OF ST. GODRIC [27]. MSS. with one or more of the pieces are Harley 153 ff. 26 r, 31 r, and 1620 f.

172 r, Royal 5 F VII f. 85, Lambeth 51, Cotton Nero D V f. 150 v and Otho B V (II) f. 32 v, Corpus Christi Coll. Cbg. 26 p. 259, Cbg. Univ. Mm IV 28 f. 149 r, and Laud 413 ff. 39 v, 47 r.

501 'WORLDES BLIS . . .' [31]. L. 5, *read,* Rawlinson G 18.

501 'I SENEGE ILCH DAI' [32a], a lament of a damned soul, is printed in Brown's *Register* from MS. Br. Mus. Additional 11579 f. 117 r (early 14th century).

501 THE LYRICS OF WILLIAM HEREBERT.

502 Ll. 1-2, *read,* (died c. 1330), in MS. Phillipps 8336 f. 203 (14th century), are eight paraphrases of Latin service-pieces, with eleven others unprinted.

503 'LUTEL WOT HIT ANYMON' [46]. Compare the five lines in MS. Caius Coll. Cbg. 512 f. 260 v (late 13th century).

503 A SONG OF JOY [47]. Ll. 2-3, *read,* consists of 172 lines abab, alternate fours and threes, being the prologue of the *Birth of Christ* (see pages 322-3, Ashmole 43, Egerton 1993), which have been printed from MS. Laud 622 f. 71 (c. 1380-1400).

504 'þE IOYE OF HOURE HERT IS AGO' [52a]. Brown's *Register* prints from a sermon of Thomas Wymbleton in 1389 four four-stress lines aaaa in MSS. Trinity Coll. Cbg. B, 14, 38 f. 127 r (end of 14th century) and Pepys 2125 f. 73 v (15th century);—see also MSS. Sidney Sussex Coll. Cbg. 74 f. 179, Helmingham Hall LJ II 2 (14th century; end of Engl. homily) and LJ II 9 f. 37 r (14th century). A text of four lines combining this and 'Ye flour of hour gerlond es doun falle', in the Ghent MS. (see page 393 [39]), is in MS. Merton Coll. Oxf. 120 f. 1 v (13th century).

505 'ALMYGHTY GOD IN TRINITE' [54]. An unprinted piece with the same opening lines is in MS. Gurney f. 188 r (see Brown's *Register*).

508 'BI WEST, VNDER A WYLDE WODE-SYDE' [69]. An unprinted copy is in MS. Br. Mus. Additional 31042 f. 123 v (c. 1450).

511 'AS I WANDREDE HER BI WESTE' [84]. The first twelve lines of a text are in MS. Advocates' Libr. 19, 3, 1 f. 91 r (15th century).

516 'VNKYNDE MAN' [111] and 'LO, LEMMAN SWETE' [112]. The Cbg. text is at part III f. 34. [113] is a text of [111] only, in MS. Vernon f. 334 r. [112] has twelve lines. Unprinted texts of [111] are in the fifteenth-century MSS. Harley 4012 f. 94 r and Cbg. Univ. Libr. Ii I 2 f. 126 v (14 lines, with 4 added).

516 'BIHOLD TO þI LORD, MAN' [114]. In MS. Bodley 42 f. 250 r (1300-1320) is an unprinted paraphrase of the *Respice* in irregular verses, 'Loke, man, to iesu crist.' An unprinted text of twelve long lines is in MS. St. John's Coll. Cbg. A 15 f. 72 r (13th century), with nine short lines, 'Wenne hic soe on rode idon ihc̄ mi leman'.

516 'WIT WAS HIS NAKEDE BREST' [116]. Texts are in MSS. Br. Mus. Additional 11579 f. 35 v (early 14th century; 6 lines, English, unprinted), and St. John's Coll. Cbg. A 15 f. 120 v (13th century; 4 lines, English, printed).

517 [117a] In his Catalogue No. 114, page 39 (1917), P. M. Bernard of Tunbridge Wells, England, advertised a volume, in original monastic binding, of short thirteenth-century MSS. connected with John Peckham (died 1292), Archbishop of Canterbury, in which (Item 4) is a copy of a Latin

hymn of 7 lines with an English version in couplets, beginning, 'Sinful man behold and se/ wat pine y drehe for love of the'.

517 'MAN, TO REFOURME' [118]. This piece by Lydgate is also in MSS. Cbg. Univ. Libr. Kk I 6 f. 194 r, Harley 372 f. 54 r and 7333 f. 147 r, Laud 673 f. 12 r, Pepys 1576 fly-leaf, and Trinity Coll. Cbg. R, 3, 21 f. 189 v.

517 A LUYTEL TRETYS OF LOUE [121]. A parallel text is in MS. Br. Mus. Additional 22283 f. 89 v.

517 'WHI ART THOW FROWARD, . . .' [122]. This piece by Lydgate is also in MSS. Laud 683 f. 14 v, Harley 2255 f. 111 r, and Br. Mus. Additional 29729 f. 131 r.

518 'NOU GOTH SONNE VNDER WODE, Me rewes Marie þi faire rode; Nou goth sonne vnder tre, Me rewes Marie þi sone and þe' [127a] is the Digby text of an English quatrain found in the numerous Latin, English, and French MSS. of Edmund Rich's *Speculum Ecclesie*. The oldest of the MSS. with this quatrain appear to be Rawlinson poet. 241 p. 184 (1250-1300), Durham Univ. Cosin V v 15 f. 39 r (time of Edw. II), Royal 12 C XII f. 27 r (c. 1320-1340), Arundel 288 f. 118 (late 13th century), Digby 20 f. 155 r (13th century), Corpus Christi Coll. Oxf. 36 f. 42 v (early 14th century), Vernon f. 359, Ashmole 751 f. 74 v (end of 14th century), Bodley 54 f. 20 r (late 14th century) and 416 f. 136 (c. 1400), Rawlinson C 72 f. 132 r (14th century), and St. John's Coll. Cbg. E 24 (127) f. 40 r (14th century). Brown's *Register* lists many of the MSS., and prints some of the texts.

519 A COMPASSIO MARIÆ [129]. L. 8, *read, Cristes.*

519 ¶ 3. Treatments of the *Stabat juxta Christi crucem* are in MSS. Royal 8 F II f. 180 r (c. 1300; 6 verses) and 12 E I f. 193 r (early 14th century), and St. John's Coll. Cbg. E 8 f. 106 v (13th century), all unprinted.

521 'SWETE IHESU CRIST, TO þE' [132]. L. 7, *read*, Burton.—Unprinted texts (identified by Brown) are in MSS. Harley 210 f. 34 v, Br. Mus. Additional 37787 f. 14 r (early 15th century), Cbg. Univ. Libr. Dd XIV 26 (III) ff. 42 v, 50 (15th century) and Dd VIII 2 f. 5 r (15th century) and Ii VI 43 f. 88 v (15th century), Douce 302 f. 12 v (15th century; with Audelay's poem), and Edinburgh Univ. Laing 32 f. 1 r (end of 14th century) last 6 lines. Brown's *Register* prints the only legible (last 6) lines of MS. Lambeth 559 f. 14 (?14th century).

522 'FADUR AND SONE AND HOLIGOST' [139]. An unprinted text is in MS. Br. Mus. Additional 37787 ff. 16 r and 143 v (early 15th century).

523 'INWARDLICHE, LORD, BISECHE I þE' [144]. An unprinted copy is in MS. Br. Mus. Additional 37787 f. 159 r (early 15th century).

523 'LORD, I ȝELDE ME GULTI' [145]. An unprinted copy is in MS. Br. Mus. Additional 37787 f. 158 r (early 15th century).

523 'LORD, SUNGED HAUE I OFTE' [146]. An unprinted copy is in MS. Br. Mus. Additional 37787 f. 159 r (early 15th century).

524 'GOD, þAT ART OF MIHTES MOST' [148]. Unprinted texts are in MSS. Br. Mus. Additional 22283 f. 78 v (late 14th century) and 37787 f. 157 v (early 15th century).

524 'TO LOUE I-CHULLE BEGINNE' [149]. An unprinted copy is in MS. Br. Mus. Additional 22283 f. 90 r.

524 'IHESUS þAT DIȝEDEST' [150]. A text of the last two stanzas is, according to Brown, in MS. Edinburgh Univ. Laing 32 f. 1 (fly-leaf, end of 14th century).

524 'IHESU CRIST, MY LEMMON SWETE' [152]. An unprinted text is in MS. Lambeth 559 f. 35 r (?14th century).

525 'IHESU, þI SWETNESSE' [156]. *Read*, Thornton f. 219 r.—Unprinted texts are in MSS. Rawlinson poet. 175 f. 93 v (c. 1350), Gurney f. 185 v (end 14th century; see Brown's *Register*), Glasgow Univ. V, 8, 23 p. 366 (late 14th century); and the fifteenth-century MSS. Ashmole 750 f. 100 (first 8 ll.) and 41 f. 136 r (beginning missing), Douce 141 f. 148 r and 322 f. 8 r, Harley 1706 f. 9 r and 2339 f. 78 r, Sloane 963 f. 19 r, and Advocates' Libr. 19, 3, 1 f. 170 v.

525 'IESU, SUETE IS þE LOUE OF þE' [158]. An unprinted text is in MS. Glasgow Univ. V, 8, 15 f. 33 r (late 14th century).

526 'SWETE IHESU, NOW WOL I SYNGE' [159]. Unprinted texts are in MSS. Br. Mus. Additional 22283 f. 89 r (late 14th century) and Balliol Coll. Oxf. 8 f. 221 r (1 st.); and the fifteenth-century MSS. Br. Mus. Additional 37787 f. 146 r, Ellesmere $\frac{34}{B.7}$, Trinity Coll. Dublin C, 5, 7 f. 55 r, and a Longleat MS. in the possession of the Marquis of Bath.

527 'WHEN Y SE BLOSMES SPRINGE' [163]. An unprinted text is in MS. Royal 2 F VIII f. 1 v (late 13th-century hand).

528 'GOD, þAT AL HAST MAD OF NOUHT' [166]. An unprinted text is in MS. Br. Mus. Additional 37787 f. 11 v (early 15th century).

528 'CRIST MADE TO MAN A FAIR PRESENT' [168]. An unprinted text of 44 lines is in MS. Glasgow Univ. V, 8, 15 f. 34 r (late 14th century).

530 'OF CLENE MAYDENHOD' [174]. A parallel text is in Br. Mus. Additional 22283 f. 90 r.

530 THE AVE MARIA occurs [180a] in MS. Cbg. Univ. Libr. Gg IV 32 ff. 12 r, 14 v (14th century).

531 'HEIL BEO ÞOU, MARIE, . . .' [184]. Unprinted texts are in MSS. St. John's Coll. Cbg. S 30 p. 269 (early 14th century) and Lambeth 559 f. 15 v (?14th century).

531 'MARIE MODUR, QWEN OF HEUENE' [185]. An unprinted text is in MS. Lambeth 559 f. 22 v (?14th century).

532 THE AVE MARIS STELLA, . . . [192]. L. 6, *for* MS. Porkington 10, *read* MS. Phillipps 8336, . . .— A version, 'Wyl be þow, ster of se', is in MS. Merton Coll. Oxf. 248 f. 167 (14th century). A version of nine couplets 'Hayle, se sterne gods modyr holy', is in MS. Br. Mus. Additional 37049 f. 27 v (1400-1450); and one of twenty lines abcb is in MS. Sloane 2593 f. 27 r (c. 1450).

533 'MARIE, MODUR AND MAYDEN, . . .' [195]. L. 9, *read,* and Chetham 8009 f. 121, and in Br. Mus. C, 11, a, 28 page 97 . . .

533 'QWEN OF HEWYN, JOY THE' [198]. Other renderings of the *Regina celi letare* are in the fifteenth-century MSS. Cbg. Univ. Libr. Kk I 6 f. 201 v, Pepys 1236 f. 98 v, Laud 213 f. 186 r, and Lambeth 306 f. 132 v.

534 'ON HIRE IS AL MI LIF ILONG' [201]. An unprinted text is in MS. Royal 2 F VIII f. 1 v (late 13th century).

537 'MARIE, MODUR, WEL ÞE BEE' [213] occurs also in MSS. Bodley Addit. A 268 f. 63 v, Rawlinson liturg. g. 2 f. 4 v, Ashmole 61 f. 22 v, Bodley 850 f. 92 v (1350-

1400), Br. Mus. Additional 37787 f. 156 v, Lambeth 559 f. 19 r, Cbg. Univ. Libr. Dd XIV 26 f. 41 r and Ff V 48 f. 74 v and Ii VI 43 f. 91 v, Harley 2382 f. 86 v and 5396 f. 274 v, Royal 8 E V f. 27 v and 17 A XXVII f. 82 r, Chetham 8009 f. 121 r, Edinburgh Univ. Laing 32 fly-leaf, Petworth 8 f. 186 v, Helmingham Hall LJ V 14 f. 85 r, of which Rawlinson, Edinburgh, and prehaps Lambeth are of the fourteenth century. See Brown's *Register*, where are first noted some of the above copies, for a text in a MS. (late 15th century; from the Huth collection) owned by W. W. Greg, Esq., of Park Lodge, Wimbledon. A text occurs also as item 5 of the group common in the *Speculum Christiani* (see above, page 350 [11]).

538 To follow ¶ 1. '*O sterre of iacob*'; perhaps by Lydgate, is in MSS. Harley 372 f. 70 r, Sidney Sussex Coll. Cbg. 37 f. 145 v, Laud 683 f. 29 v, and Trinity Coll. Cbg. R, 3, 21 f. 173 v.

'*Queen of hevene, of helle eek Empresse*', also by Lydgate, on the Five Joys, is in MSS. Laud 683 f. 17 r, Rawlinson C 48 f. 80 r, Tanner 110 ff. 244 r, 241 r, Jesus Coll. Cbg. Q, G, 8 f. 71 v, Trinity Coll. Cbg. R, 3, 21 f. 167 v, Harley 2255 f. 111 v, Lambeth 344 f. 11 r, and Hatton 73 f. 119 v.

'*Mary, for þe loue of þe*' is in MS. Bodley Eng. poet. e 1 f. 45 r (1460-1480).

'*Be glad, O mayde moder of Cryst Ihu*' is in MS. Trinity Coll. Cbg. R, 3, 21 f. 173 r (reign of Edw. VI).

538 ¶ 3 THE SEVEN JOYS of Mirk's *Festial* are also in MS. Harley 210 f. 87 r.

CHAPTER XIV—DRAMATIC PIECES

540 L. 13, *read*, 'parish clerks'), . . .

543 THE SHREWSBURY FRAGMENTS [1]. Other similarities to the York piece, in metre, thought, and diction, have been noted.

555 THE TOWNELEY PLAYS [7].

558 ¶ 2. Miss Frank opposes Cady's idea of two editors, one revising in couplets and a second in quatrains. She opposes a 'York period' in the cycle. She feels that both old plays and borrowed plays were being rewritten for the cycle.

559 ¶ 3. Brown has shown direct use of the *Speculum Christiani* in the Commandments part of the *Doctors*. Baugh sees little reason for a connection between the Mak story and the analogues noted by Kölbing and Cook. On the basis of Italian parallels, he favors Cook's suggestion, following Child, that the Mak incident represents an early folk-tale.

560 L. 21, *read, Shepherds'*.

560 THE LUDUS COVENTRIÆ [8].

562 L. 3, *read, Pentecost* (H, 40); . . .

565 Miss Swenson has concluded that the Prologue represents an earlier cycle at the foundation of the present *Ludus;* and that the present *Ludus* is one cycle which has undergone changes in one place. Craig has urged that the plays of the cycle belonged to Lincoln.

565 THE COVENTRY PLAYS [9].

567 ¶ 2. *The Weavers' Pageant*. Brown judges the similarities between this play and Towneley in the Commandments passages to be not noteworthy; and points to direct and closer resemblances to York here.

569 THE BODLEY *BURIAL AND RESURRECTION* [11].

570 ¶ 3 l. 8, *read,* Resurrection (ll. 1557-86); . . .

CHAPTER XV—THE *PEARL* POET; GOWER

579 THE PEARL [2].

582 ¶ 2. Garrett has argued that the poem is more subtly symbolic than Schofield allows, and possesses a more essential

simplicity than Osgood ascribes to it; and that it has as its central idea the fundamental teachings of the Eucharist: within the frame of a great pearl, the poet sees his lost Pearl, a member incorporated in the mystical body of Christ; she teaches that, through God's grace granted in the Eucharist, he may become a member of this body, so forever united with her as parts of the great pearl, the mystical body of Christ.

587 THE MIROUR DE L'OMME [7]. *Read, here as elsewhere, Mirour.*

CHAPTER XVI—CHAUCER

606 Next to last l., *read, 'Troilus and Cressida* . . .

608 LIFE [1].

611 ¶ 2. Moore has brought to notice several new documents concerning Chaucer's controllerships, showing (among other points) that at present it is impossible to say whether Chaucer received in 1374 both offices or only that of the Custom and Subsidy of Wools, but indicating that he probably exercised both offices for several months in 1374 and 1375.

616 L. 19, *for* post-dated, *read,* ante-dated.

617 ¶ 3. Kittredge has raised the question whether the son Lewis of the *Astrolabe* was Chaucer's son or the child of Sir Lewis Clifford.

624 FURNIVALL'S DATING. L. 4, *for* are, *read,* is.

628 TATLOCK'S CHRONOLOGY. L. 2 from end, *read,* first journey (Tatlock's correction).

631 THE BOOK OF THE DUCHESSE [9].

632 ¶ 2. Tupper meets some difficulties by pointing to the probability that Richmond (*riche hill,* ll. 1318-19) was the Yorkshire Richmond.

641 LENVOY DE CHAUCER À BUKTON [20]. Kuhl has announced evidence that, of the two Buktons mentioned as Chaucer's friend, the one concerned was the Yorkshireman, a prominent resident of Holderness, where Chaucer localized one of his tales.

643 THE PARLEMENT OF FOULES [23]. Miss Shackford has seen in the *Hous of Fame* Book II. l. 916 a hint that would confirm the dating of the *Parlement* after that poem (see page 659 ¶ 2, below).

644 Farnham has argued that the poem is based on a version of a widely known folk-tale, *The Contending Lovers;* that according to our present knowledge an allegorical interpretation by historical events is tenable only as possibly superimposed on a non-allegorical theory based on sources, and as unnecessary to a plausible and entirely satisfactory interpretation based on sources.

650 THE TRANSLATION OF BOETHIUS [29].

651 ¶ 2. Jefferson and Lowes conclude that Chaucer used for the *Boethius* Jean de Meun in French.

652 THE TREATISE ON THE ASTROLABLE [30]. Kittredge has raised the question whether Lewis was son of Chaucer or of Sir Lewis Clifford.

653 THE HOUS OF FAME [31].

659 ¶ 2. In Book II. l. 916 Miss Shackford finds a hint that, when the poem was written, Chaucer had not read *Scipio's Dream;* and so finds added reason to date the poem before the *Parlement.*

660 TROILUS AND CRISEYDE [32].

664 Cummings has opposed, and Lowes has defended, the idea of the use of the *Filicolo* in the *Troilus.* Kittredge has shown reason for the theory that Chaucer believed that a Lollius wrote on the Trojan War: wishing to disclaim orginality,

and to lend verisimilitude to his story, he referred to Lollius as authority, with little regard to who was the actual source (if any) at the given point. Root points to Joseph of Exeter's *De Bello Trojano* as source for some materials in the poem. Root has printed through the Chaucer Society two volumes of very exhaustive studies of the MSS. and of the textual tradition of the poem.

665 THE LEGEND OF GOOD WOMEN [33]. Amy has made a careful study of the MSS. and their interrelations, and concludes that 'upon the whole the Skeat text of the legends is more nearly correct than that of the Globe, but for the revised (A) version of the *Prologue* the Globe text must be given the preference'; and that 'the Skeat text is decidedly preferable as regards textual notes'.

667 ¶ 2. Lowes shows evidence of use of the *Filocolo*. He has shown that the French *Ovide Moralisé*, as well as the Latin *Metamorphoses*, is a source of the *Philomela*, and suggests that it is perhaps a source of the *Ariadne*.

684 THE MARRIAGE GROUP [52].

686 Kenyon urges that the *Wife's Prologue* seems continuous with the *Nun's Priest's Tale;* and that Chaucer had no intention to put a link before the *Wife's Prologue*. Hinckley, while granting that the Wife, the Merchant, the Clerk, and the Franklin do discuss matrimony, each from his own point of view, has argued that they do not take issue one with another on this question; that there is no debate between them on the question of marriage; and that 'Groups D, E, and F, taken in their entirety, are far from constituting a "complete and highly finished" "act" in "Chaucer's Human Comedy" '.

687 SINS MOTIF [52].

689 L. 1, *read*, 'conclusions', . . .—Tupper has replied vigorously to Lowes' arguments.

707 THE TALE OF MELIBEUS [66].

708 ¶ 4 l. 4, *read,* after the *Troilus* (Tatlock's correction).

712 THE NUN'S PRIEST'S TALE [68]. Lecompte has argued adversely to the assuming of a missing French version, and has urged the granting to the poet of 'more of that large measure of intelligence and understanding of the story-teller's art that his work shows him to have possessed'.— ¶ 3 l. 6, *read,* Petersen.

718 FRAGMENT D [73]. Kenyon urges that the connection between the *Wife's Prologue* and the *Nun's Priest's Tale* is so close as to indicate that Chaucer did not intend to compose a headlink for that prologue.

726 THE CLERK'S TALE [78]. Cook has urged the *Ménagier de Paris* as an intermediary, and thence would date the tale after 1390. Farnham has pointed out some features of the tale that do not come from Petrarch, and may possibly come from the *Decameron* or from written material supplementary to the supposed main source, the Latin of Petrarch.

734 THE FRANKLIN'S TALE [82]. *For* Alveragus, Alviragus, *read,* Arveragus, Arviragus.

736 Cummings opposes the idea that Chaucer used Boccaccio for the tale, and favors the belief that he did use the material of the Breton lay. Lowes argues that the *Teseide* and the *Filocolo,* Machaut, and Alanus de Insulis were all in the poet's mind when he wrote the tale; and thinks possible the actual Breton lay containing just this story, but regards it as unnecessary to postulate such a lay.

737 SECOND NUN'S PROLOGUE [84].

738 Lowes has argued for the use of Macrobius directly, with perhaps Servius, in lines 71-4.

745 THE PARSON'S TALE [89]. L. 12, *read,* Petersen.

BIBLIOGRAPHICAL NOTES

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In the following pages the first number at the head of an item indicates the page of the *Manual*. A number in brackets is the item-number corresponding to that which in the Text and the Notes of the *Manual* follows the title. Each of the entries under an item is *additional* to those in the *Manual*, except where the entry contains the direction 'read'. An entry with 'read' is a correction of the correspondent entry in the *Manual*.

For a list of the *corrections in the second printing* of the *Manual*, see below, 757.

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798 [25] THOMAS OF ERCELDOUNE. Stanza-form, RomRev 7.243, 271.

798 [29] LAND OF COCKAYGNE. Wright *St. Patrick's Purgatory,* L. 1844.

799 [30] SONG OF THE HUSBANDMAN. Stanza-form, RomRev 7.259.

799 [39] TUTIVILLUS. For 'Tutivillus', see Towneley *Judgment,* and Smart, MLN 32.21.

799 [43] AGAINST THE FRIARS. Mod. rend., Benham *Engl. Lit. . . . to Death of Ch.,* New Haven 1916, 297.

799 [43a] POEM AGAINST THE FRIARS. James *Descr. Cat. of MSS. in Libr. of St. John's Coll. Cbg.;* Brown Reg 1.231.

800 [47] SIR PENY. Ed. sel., Segar *Some Minor Poems,* L. & N. Y. 1917, 34.

800 [49] PARLEMENT OF THE THRE AGES. Gollancz ed., crit. N. Y. Nation 102.172; MLN 31.127.—Loomis *Verses on the Nine Worthies,* MPhil 15.211.—L. 3, *read,* MS. 33994.

800 [51] PIERS PLOWMAN. Ed. sel., Kluge Lesebuch 98.—Mod. rend., Prol., Pass. 1-8, Neilson & Webster *Chief Br. Poets,* Boston 1916, 48; same repr. with *Sir Gawayne,* Boston 1917.—Facsim. Trin. Cbg. B, 15, 17 f. 5 r, Greg *Facsimiles of Twelve . . . MSS. in Libr. of Trin. Coll. Cbg.,* Oxf. 1913.—Text-note, MLN 7.268. On B 15.235 ff., Hemingway, MLN 32.57. Koellreuter *Das Privatleben in England nach . . . Ch., Gower, u. Langland,* Zürich diss. 1908.—Source of *Death and Liffe,* Hanford, MPhil 15.313, StPhil 15.223 ff.—Authorship, Bradley, N. Y. Nation 88.436 ('Lost Leaf'); Manly, MPhil 14.315 (Marsh's suggestion, 1859, 1860-61); Coulton *P. P., One or Five,* MLR 7.102, 372; Görnemann *Zur Verfasserschaft u. Entstehungsgesch. von 'P. the P',* AnglForsch 48 (1916); Chambers & Grattan *Text of P. P.: Crit. Methods,* MLR 11.257 (reply to Knott); Knott, MPhil 12.389, crit. ESt 49.288; Knott *Observations on the Authorship of P. P., A Reply to Chambers,* MPhil 14.531, 15.23.—On MSS., Brown Reg; Aberystwyth, MLR 11.258. Blackman *Notes on the B-Text MSS. of P.P.,* JEGP 17.489.

802 [52 l.9] DEATH AND LIFFE. Ed. Hanford & Steadman, StPhil 15.223.—Sources, MPhil 15.313. Scamman *The Allit. Poem: D. and L.,* Radcliffe Studies in Engl. and Comp. Lit.

802 [53] PIERCE THE PLOUGHMAN'S CREDE. N&Q 3rd Ser. 11.352, 12.211.

803 [54] RICHARD THE REDELESS. Mod. rend. sels., Benham *Engl. Lit. . . . to Death of Ch.,* New Haven 1916, 185.—On 3.105-6, Bradley MLR 12.202.

803 CHAPTER V—HOMILIES AND LEGENDS

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803 1. SERMONS OR HOMILIES. Mosher *Exemplum,* crit. MLR 11.235.—Smith, L. T., *Engl. Pop. Preaching in the 14th Cent.,* Engl. Hist. Rev. 7.25; Petit-Dutaillis *Les Prédications Populaires . . . ,* in *Études d'Histoire Dédiées à Gabriel Monod,* 1896, 373.

803 [1] HALI MEIDENHAD. Wülcker, PBBeitr 1.209; Murray, Furnivall, Acad. 1889.1.89, 206.

803 [1a] SERMO IN FESTIS SANCTÆ MARIÆ VIRGINIS. Ed. Vance, Jena diss., Darmstadt 1894; Kluge *Angels. Lesebuch* 71.

803 [3] LUTEL SOTH SERMUN. Ed. Kluge Lesebuch 83.

803 [7] SERMO IN FESTO CORPORIS CHRISTI. Mod. rend. sel., Segar *Med. Anthol.,* L. & N. Y. 1915, 115.

804 [12] LAMBETH HOMILIES. On EETS ed., ESt 14.396. Skeat, MLQ 2.299.

804 [13] TRINITY COLLEGE HOMILIES. On EETS ed., ESt 14.396. —Strauss, O., *Die Sprache der M. E. Predigtsammlung . . . ,* Wiener Beitr 45(1916).

804 [14] THE ORMULUM. Ed. sel., Emerson Reader 8.—Kaphengst *An Essay on the O.,* Rostock diss. 1879; Blackburn, AJPhil 2.46; Hale, MLN 8.37.—L. 11, *read,* Effer.

805 [15] FIVE KENTISH SERMONS. Ed. Kluge Lesebuch 12; items 4, 5, Emerson Reader 210.—Text-notes, MLN 7.267.—Dialect, Heuser, Angl 17.82.

805 [16] COTTON VESPASIAN HOMILIES. On EETS ed., ESt 14.396.—Text-note, MLN 7.267.—Language, Angl 17.82.

805 [16a] THE MIRRUR, English: Forshall & Madden *The Holy Bible . . . by John Wycliffe,* Oxf. 1850, 1.xx note (specimens quoted); Paues *A 14th Cent. Engl. Bibl. Version,* Cbg. 1904, xiv; James Cat. Corp. Chr. Coll. Cbg. MSS.; Allen, MPhil 13.741.—French: Meyer, Rom 15.296, 32.28; Bull. Soc. des Anc. Textes Fr., 1879, 62;—Hist. MSS. Com. 1911, 220; Rom 42.145.

805 2. COLLECTIONS OR CYCLES, ETC. Gerould *Saints' Legends,* Boston 1916 (best general treatment; good bibliogr. 351;—crit. Yale Rev. 6.486).

805 [18] NORTHERN HOMILY CYCLE. Foster diss. is introd. of EETS 147.—Gerould St's Leg 164, 224, 362 (on source, 168).—MSS. and their contents, Brown Reg.

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806 [19] SOUTHERN LEGEND COLLECTION. L. 5, *read,* Bonn diss. 1888.—Gerould St's Leg 151, 223, 360. *Judas,* Baum, PMLA 31.526.—MSS. and their contents, Brown Reg.

On *Brandan:* Meyer and Nutt *The Voyage of Bran,* L. 1895; Brown *The Wonder-Flower That Came to St. B.,* PMLA 32.xlv.—L. 7, *read,* Bälz.

On *Barlaam and Josaphat:* Oldest dated Ital. ed., MLN 33.58.

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Editions: Laud 108, *Dunstan, Christopher,* JbREL 14.32; *Michael,* JbREL 13.150;—see also 809 [31], [34], 810 [42], 811 [50], [51], 812 [59], 813 [67], 815 [79], [80].

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For *other editions* from this Collection, see under the individual items 809 [31] ff., 812 [59] ff.

807 l. 30 *read,* Bälz.

807 [20] FESTIAL OF JOHN MIRK. Krapp *Rise of Engl. Lit. Prose.,* N. Y. & L. 1916, 154; Gerould St's Leg 184, 363; Brown Reg 1.72, 450.—*Wenefreda,* text-notes, Angl 14.310.—Judas theme, Baum, PMLA 31.531.

807 3. LEGENDS. Gerould *Saints' Legends,* Boston 1916 (best general treatment; good bibliogr.); Curry *The M. E. Ideal of Personal Beauty . . .,* Baltimore 1916.

808 [21] SMALLER VERNON COLLECTION. *Euphrosyne,* Gerould St's Leg 229, 367.

808 [22] SCOTTISH COLLECTION OF LEGENDS. Gerould St's Leg 176, 363 (sources, 182). On *Judas,* Baum, PMLA 31.531.

808 [23] LEGENDS BY LYDGATE. Gerould St's Leg 256 (good bibliogr. 370).

808 [24] LEGENDA AUREA. Gerould St's Leg 194, 363.

808 [26] CAXTON'S PROSE GOLDEN LEGEND. Gerould St's Leg 196, 363.

808 [27] OSBERN BOKENAM'S LIVES. Gerould St's Leg 188, 266, 363.

808 [28] DOUCE GROUP, Gerould St's Leg 289, 374.

809 [29] NOVA LEGENDA ANGLIÆ. Ed. Capgrave's *Augustine, Gilbert of Sempringham,* with spec. of *Norbert,* EETS 140 (see xii-xiv).—On Capgrave, Gerould St's Leg 266, 284, 372-3; Hingeston-Randolph *Book of the Illustr. Henries,* Rolls Ser. 1858.

809 [29a] TRINITY DUBLIN SAINTS' LIVES. See Abbott *Cat. of MSS. in Libr. of Trin. Coll. Dublin,* L. 1900.

809 [31] ALEXIUS. Gerould St's Leg 226, 232, 251, 367, 368, 369; Altrocchi *The Leg. of St. A. in Grand Opera,* PMLA 31.xxiv.—Naples MS., Brown Reg. 1.520.

809 [33] ANTONIUS. Gerould St's Leg 283, 373.

809 [33a] BRIDGET. See 806 [19], 808 [25], [26].—On Lambeth, Garrett, Gerould St's Leg 284, 373.—On Audelay, Gerould 254, 370; Wülfing, Angl 18.175-217;—EETS 49.222; ESt 43.177.—On Gascoigne, ed. EETS 19.xlvii;—Gerould St's Leg 288, 374.

809 [35] CHRISTINA. Gerould St's Leg 191, Paris's text 244, 369.

809 [36] CHRISTOPHER. Thornton, Gerould St's Leg 235, 368.

809 [37] CUTHBERT. Kölbing, ESt 19.121; Gerould St's Leg 248, 369.

809 [38] DOROTHEA. Butler *Legenda Aurea,* Baltimore 1899; Gerould St's Leg 271, 286, 372, unprinted MSS. 373.

810 [39] EDITHA AND ETHELDREDA. Liebermann, Neue Arch. d. Gesellschaft f. Ältere Geschichtskunde 18.237; Gerould St's Leg 275, 372.—L. 3, *read,* Horstmann . . .

810 [40] ERASMUS. Gerould St's Leg 272, 372; Brown Reg.

810 [41] ERKENWALD. Gerould St's Leg 237, 368.

810 [42] EUSTACE. Gerould St's Leg 212, 364.—Monteverdi *La Leggenda di S. E., Studi Medievali* iii.1909.169, 1910.392.—Fr. version, all, Fisher ed. *La Vie de S. E. par Pierre de Beauvais,* RomRev 8.1.

810 [44] GREGORY. Ed. Auch., sel., Zupitza Übungsbuch 124.—Gerould St's Leg 216, 365; Kölbing *Über die Engl. Version der G-Leg., Beitr. zur Vergl. Gesch. der Poesie u. Prosa,* Breslau 1876.—L. 4, *read,* ESt 32.5.

810 [45] JEROME. Gerould St's Leg 287, 374;—on Gascoigne's *Life, ibid.* 288, 374.

810 [46] JOHN THE EVANGELIST. Thornton, Gerould St's Leg 235, 368.

811 [47] JUDAS AND PILATE. Baum *The Med. Leg. of Judas Iscariot.* PMLA 31.481 (Engl. texts, 526).—See [48].

811 [48] JUDAS. Facsim. Trin. B, 14, 39 f. 34 r, Greg *Facsimiles of Twelve . . . MSS. in Libr. of Trin. Coll. Cbg.*, Oxf. 1913.—Ed. (first correct print, says Baum) Sargent & Kittredge *Engl. and Scot. Pop. Ballads*, Cbg. Mass. 1904, 41.—Baum *Engl. Ballad of J. I.*, PMLA 31.181; Baum *Med. Leg. of J. I.*, PMLA 31.481.—L. 2, *read*, Ant 1.144; AESprPr 1.112; Child *Ballads* 1.242, 5.288; Cook Reader 470.

811 [49] JULIANA. Ed. Royal, sel., Emerson Reader 191.—Text-note, MLN 7.267.—Gerould St's Leg 208, 364.

811 [50] KATHERINE. Royal, ed. Kluge Lesebuch 64.—Allit. version, Gerould St's Leg 208, 364;—Auch., *ibid.* 219;—Cbg. Ff, *ibid.* 232, 368;—Digby, *ibid.* 288, 374;—Rawl. poet. 34, *ibid.* 232, 368;—Stonyhurst, *ibid.* 282, note;—Porkington, Longleat, Rawl. poet. 34, Brown Reg.—Collinson ed. *Die C-Leg. der Hs. II 143 der Kgl. Bibl. zu Brüssel*, Heidelberg 1915 (Dutch); Thomas *The Miracle Play at Dunstable*, MLN 32.337.

811 [51] MARY MAGDALENE. L. 6, *read*, Knörk . . .—Gerould St's Leg 221, 366;—on Durham, *ibid.* 286, 373;—on Titus, *ibid.* 221, 366.

812 [52] MARGARET. L. 11, *read*, Vogt . . .—Gerould St's Leg 209, 231, 364, 367;—on Lydgate, *ibid.* 261.

812 [53] MARINA. Gerould St's Leg 221, 366.

812 [53a] ROBERT OF KNARESBOROUGH. Newcastle, ed. Drury, Roxb. Club. 1824.—Gerould St's Leg 249, 369.

812 [54] THEOPHILUS. Gerould St's Leg 252, 369.

812 [55] THOMAS À BECKET. Wade, Gerould St's Leg 277, 372.

812 [55a] WENEFRED. On Audelay, Gerould St's Leg 254, 256, 370; Wülfing, Angl 18.175-217;—EETS 49.222;—ESt 43.177.—See 807 [20].

812 [56] WERBERGE. Bradshaw, ed. Hawkins, Chetham Soc. 1848.—Gerould St's Leg 277, 372.

812 [57] WOLFADE AND RUFFYN. Gerould St's Leg 273, 372; Gerould *The Leg. of St. W. and St. R. at Stone Priory*, PMLA 32.323.—*Wulfhad*, Dugdale *Monasticon*, 2nd ed. 6.230.

812 a. THE CROSS. Castets *Les Légendes sur l'Invention de la Croix* . . . , Rev. des Langues Romanes 59.17.

813 [61] CANTICUM DE CREATIONE. A source, (*Nth Passion*), Foster, EETS 147.8.—Gerould St's Leg 234, 368.

813 [64] EARLIER VERSION OF CANTICUM. Ed. Auch., sel., Emerson Reader 64.—Gerould St's Leg 218, 366; Brown Reg 1.505, 510; Borland *Cat. of West. Med. MSS. in Edbg. Univ. Libr.*, Edbg. 1916.

813 [65] ÞE LYFF OF ADAM AND EUE. Gerould's St's Leg 282, 373.

813 [66] THE LIFE OF ADAM AND EVE. On Vespasian, Brown Reg 1.285.

813 [67] SOUTHERN LEGENDARY MATERIAL. Egerton, Ashmole Item 86, Prol., ed. EETS 69.93.

813 [70] CHILDHOOD OF CHRIST. L. 1, *read,* Ed. Laud 108, AELeg 1875, 3;—Harley 3954, ESt 2.117; AELeg 1878, 101;—Harley 2399, AELeg 1878, 111;—Addit. 31042, Arch 74.327 . . .—Gerould St's Leg 215, 226, 365.

814 [72] HOLY BLOOD OF HAYLES. Gerould St's Leg 272, 372; Gasquet *Henry VIII and the Engl. Monasteries,* 3rd ed. 1889, 2.536.

814 [73] GOSPEL OF NICODEMUS. Gerould St's Leg 225, 280, 366, 373. Infl. on *Nth. Passion,* EETS 147.77.—L. 10, *read,* MLR 10.222.

814 [74] HARROWING OF HELL. Gerould St's Leg 214, 365.

814 [75] FIFTEEN SIGNS. Grau *Quellen . . . der Jüngsten Gerichts,* crit. LitBl 34(1913).57.

815 [78] ASSUMPTION OF OUR LADY. *Cursor* version, ed. EETS 66.1148, 1638.—Gerould St's Leg 212, 364.

815 d. DREAMS AND VISITS TO THE UNDER-WORLD. Dream Motive: Owens *Piers Plowman,* L. 1912, 134; Neilson *Origins and Sources of the Court of Love,* Boston, 1899, index 'Dream-Setting'; Fisher *The Mystic Vision in the Grail Leg. and the Divine Comedy,* N. Y. 1917; Patch *Some Elements in Med. Descr. of the Other-world,* PMLA 33.601.

815 [79] VISION OF ST. PAUL. On EETS 49, Arch 88.372, 373.—Gerould St's Leg 222, 229, 366, 367, on Douce 255, 370.—On Gascoigne, see 809 [33a].

815 [80] ST. PATRICK'S PURGATORY. Royal, ed. Krapp *Legs. of St. P's P.,* Baltimore 1900, 54; Brome, ed. Smith, L.T., *A Commonplace Book of the 15th Cent.,* Norwich 1886, 80.—Langlois *Origines et Sources du Roman de la Rose,* Paris 1890, ch. 5;—Gerould St's Leg 217, 231, 284, 365, 368, 373.—Verdeyen and Endepolis ed. *T's Visioen en St. P's Vagevuur,* Nijhoff 1914, 1917 (crit. Museum 25.81).

816 [81] VISION OF TUNDALE. L. 3 from end, *read,* Peters *Die Vision des Tnugdalus, . . .*—Gerould St's Leg 248, 369.—See [80], above, Verdeyen and Endepolis.

816 CHAPTER VI—WORKS OF RELIGIOUS INFORMATION AND INSTRUCTION, ETC.

On MSS., Brown Reg.

816 [1] CURSOR MUNDI. Cook, MLN 7.268; Gerould St's Leg 198. —Methodius as source, D'Evelyn, PMLA 33.147.—L. 8, *read,* Hörning . . . *Hds. E.,* . . .

816 [2] HANDLYNG SYNNE. Ed. sel., Emerson Reader 88. Mod. rend. sel., Neilson & Webster *Chief Br. Poets,* Boston 1916, 1.—On ll. 9863-6, Angl 38.251.—Allen *The 'Manuel des Pechiez',* MPhil 8.434.—On St. John's Coll. G 30 Engl. prose version, Allen, MPhil 13.743, RomRev 8.449.—On 'Brymwake', Acad 1887.1.27.—Moore *R. M's Use of 'Do' as Auxiliary,* MLN 33.385.—Allen *The Mystical Lyrics of the Manuel des Pechiez,* RomRev 9.154.

816 [3a] ALCUIN'S VIRTUES AND VICES. Ed. Assmann, Angl 11.371.

817 [4] AȜENBITE OF INWYT. Ed. sel., Kluge Lesebuch 20.—Language, Angl 17.79.—Text-note, MLN 7.268.

817 [8] MIRROR OF LIFE. Foster, EETS 147.5; Allen *The Speculum Vitæ: Addendum,* PMLA 32.133.—See 835 [39].

817 [8a] ENGLISH PROSE MIRROR. Allen, PMLA 32.138.

817 [9] DAN GAYTRYGE'S SERMON. Krapp *Rise of Engl. Lit. Prose,* N. Y. & L. 1916, 23.—See 818 [17].

817 [10] SHOREHAM'S POEMS. Language, Angl 17.80.

818 [11] SEVEN SINS, ETC. On *Speculum Christiani,* Brown, MLN 31.223 (ed. Bodley 89, with 2 sts. of Bodley Eng. th. e. 16); Taylor, MPhil 5.1 ff.; Brown Reg.

818 [13] PATER NOSTER. Ed. Cbg. Dd, Patterson, JEGP 15.406.

818 [15] COMMANDMENTS. Facsim. of Trin. B, 1, 45 f. 42 r, Greg *Facsimiles of Twelve . . . MSS. in Libr. of Trin. Coll. Cbg.,* Oxf. 1913.

818 [17] LAY-FOLKS' CATECHISM. Krapp *Rise of Engl. Lit. Prose,* N. Y. & L. 1916, 23.—See 817 [9].

819 [18] PRIMER . . . Ed. Addit. 17010, Maskell *Mon. Rit.,* 1846-7; —St. John's, with colls. of other MSS., Littlehales *The Prymer . . .,* L. 1891-2.

819 [24a] DEVOTION TO THE CROSS. Ed. Onions, MLR 13.228.

819 [27] ABC POEM ON THE PASSION. L. 1, *for* 171, *read,* 271.

819 [29] LOVE'S MYRROUR. Powell ed. pub. Froude, L., Edbg., etc.

819 [35] SEVEN QUESTIONS. *Read,* Ed. EETS 31.69.

819 [38] INSTRUCTIONS FOR PARISH PRIESTS. Ed. sel., Emerson Reader 119.

820 [40] ANCREN RIWLE. Ed. sel., Kluge Lesebuch 8.—Text-note, MLN 7.267.—McNabb *The Authorship of the A. R.,* MLR 11.1;—Allen *The Origin of the A. R.,* PMLA 33.474;—Goyau, Rev. des Deux Mondes 1913.16.830;—Allen, RomRev 9.189, 192.—Brock *Gram. Forms,* Phil. Soc. 1865, 150; Kenyon *A Syntact. Note,* MLN 29.127.—See page 823 [15].

820 [41] RULE OF ST. BENEDICT. Coll. of Schröer's text, ESt 16.152.

820 [45] CASTEL OF LOVE. Weymouth, Trans. Phil. Soc. 1862-3, 48; Haase *Die A. E. Bearbeitungen von Grosseteste's 'Chasteau d'Amour', Vergl. mit der Quelle,* Leipzig diss., Angl 12.311.

821 [48] CHARTERS OF CHRIST. Spalding, crit. ESt 49.287.

821 [49] TESTAMENT OF LOVE. Krapp *Rise of Engl. Lit. Prose,* N. Y. & L. 1916, 29.

821 CHAPTER VII—PROVERBS, PRECEPTS, AND MONITORY PIECES

On MSS., Brown Reg.

822 [3] PROUERBES OF DIUERSE PROFETES. Allen *A Note on the Proverbs of Prophets . . .,* MPhil 14.757.

822 [5] PROVERBS OF ALFRED. On EETS 49.102, Arch 88.370. Mod. rend. sel., Trin., Segar *Med. Anthol.,* L. & N. Y. 1915, 127.

822 [6] PROVERBS OF HENDYNG. Rom 15.334; EETS 147.9; Kittredge, AJPhil 6.480.—Worcester, pr. Brown Reg 1.451.—Bodley 410, etc., Brown Reg 1.522, 525, 528.

822 [7] WISE MAN'S PROVERBS. Ed. Bodley, ESt 23.442;—Rawl., Arch. 90.243.

822 [9] HOW THE WYSE MAN. Harl. 5396, ed. Ritson-Goldschmid *Anc. Pop. Poetry,* 1884, 2.13.

823 [11] ABC OF ARISTOTLE. L. 4, *read,* Harley 1304, EETSES 8.65.—On MSS., Brown Reg.

823 [12] MISCELLANEOUS SCRAPS. Trinity, Royal, pr. Brown Reg 1.235, 364;—Trinity, pr. James *Cat. of West. MSS. in Libr. of Trin. Coll. Cbg.,* 1.131;—Merton, Caius, Corpus, pr. Brown Reg 1.147, 205, 525;—Caius, pr. James *Cat. of MSS. in Libr. of Gonville and Caius Coll.,* 1.259.

823 [13a] 'EUERICHE FREMAN'. Pr. Brown Reg 1.108.

823 [14] *'Now the lawe ys layde',* Trinity Cbg., pr. James *Cat. of the West. MSS. in Libr. of Trin. Coll. Cbg.,* 1.496.

823 [14a] 'ME[N HEM COM]PLEYNES'. Pr. Hatton, Pembroke, Brown Reg 1.71, 226;—Pembroke, pr. James *Cat. of MSS. in Libr. of Pembroke Coll. Cbg.,* 236.

823 [15] 'THYNK OFT WITH SARE HART'. Pr. Morton *Ancren Riwle,* Camden Soc. 1853, 240. See 820 [40].

823 [16a] 'WOSO HYM BY-ÞOUHTE'. Hereford, pr. Brown Reg 1.446.

823 [20a] 'WORLDES BLISCE'. Pr. Brown Reg 1.206.

823 [21a] Royal, Addit. 33956, Durham, pr. Brown Reg 1.362, 410, 444. Spec. of Jesus in James *Cat. of MSS. in the Libr. of Jesus Coll. Cbg.*, 12. On other MSS., Brown Reg.

823 [22] HEREFORD SCRAPS. Pr. Brown Reg 1.446. On MSS., Brown Reg.

823 [24] CBG. Kk SONGS, . . . *Read,* Ed. EETS 43.9, 11, 69.81.

823 [25] POEMA MORALE. Ed. sel., Klüge Lesebuch;—MS. e, Emerson Reader 176.—Language, Angl 17.78.—Dependence, Allen, RomRev 9.181.

823 [26] ERTHE UPON ERTHE. L. 1, *read,* Ed. many texts, EETS 141.—Hibbard *E. upon E.; A Med. Poem Revised,* Atl.Mthly 1918. 655.—A list of texts may be made up from Brown Reg 1.1, 23, 45, 101, 103, 134, 142, 198, 229, 235, 242, 284, 293, 309, 311, 349, 364, 405, 419, 426, 442, 459, 468(2), 493, 502. A copy, 'Whanne lyf ys most louyd and deth ys most hatyd', is in a collection of MSS. f. 130 r advertised in his Catalogue 105, page 36, by P. M. Bernard of Tunbridge Wells. The MSS. were once the property of Thomas Price, 'De Lanfyllin Hall, Montgomeryshire', and are now in the Rylands Library, Manchester.

824 [27] SIGNS OF DEATH. Trinity B, 1, 45, pr. James *Cat. of West. MSS. in Libr. of Trin. Coll. Cbg.*, 1.59;—Queen's, pr. James *Cat. of West. MSS. in Libr. of Queen's Coll. Cbg.*, 16.—On MSS., Brown Reg.

824 [28] THREE MESSENGERS OF DEATH. Notes, Angl 14.321.

824 [30] SAYINGS OF ST. BERNARD. Ed. Laud, Horstmann, Arch 52.33;—Vernon, 3 sts., Segar *Some Minor Poems,* L. 1917, 28. Mod. rend. sel., Segar *Med. Anthol.*, L. & N. Y. 1915, 102.

824 [31] SAWS OF ST. BEDE. On EETS 49.72, Arch 88.369.

824 [33] ON SERVING CHRIST. On EETS 49.90, Arch 88.369.

824 [37] THREE SORROWFUL TIDINGS. On MSS., Brown Reg. —Hereford, pr. Brown Reg 1.446.

825 [44] *'Þe leuedi',* Cbg., pr. Brown Reg 1.199.

825 [46] LONG LIFE. Ed. Kluge Lesebuch 63.

825 [50] WORCESTER CATH. F 19 SCRAPS. Brown Reg 1.450.

825 [51] BR. MUS. ADDIT. 11579 PIECES. Brown Reg 1.393.

825 CHAPTER VIII—TRANSLATIONS AND PARAPHRASES OF THE BIBLE, AND COMMENTARIES

On MSS., Brown Reg.—Krapp *Rise of Engl. Lit. Prose,* N. Y. & L. 1916, 218; Smyth *Bibl. Quot.*, crit. LitBl 34(1913).149; AnglBbl 26.296; Powell *The Pauline Epistles.* EETSES 116. introd., espec. liii, lxvii.

825 [1] GENESIS AND EXODUS. Methodius as source, D'Evelyn, PMLA 33.146.

825 [2] STORY OF JOSEPH or IACOB AND IOSEP. Ed. Napier, Oxf. 1916 (crit. MLR 13.239; MLN 31.510).—Gerould St's Leg 223.

826 [8] SUSANNAH or PISTILL OF SUSAN. Amours gives all readings, and prints Vernon.—Gerould St's Leg 238, 368.

826 [9] HUCHOWN. Inman, Athen 1916.423.

827 [13] SURTEES PSALTER. Ed. sel., Kluge Lesebuch 95.—Text-note, MLN 7.268.

827 [17] WEST MIDLAND PSALTER. Ed. sel., Kluge Lesebuch 28.—On Ps. 90:10, Logeman, Arch 134.132; Emerson, MPhil 16.53.

827 [20] *Read,* PARAPHRASE OF PSALM 51.

827 [21] SEVEN PENITENTIAL PSALMS. On Morgan MS., Brown Reg 1.521.—L. 3, *read,* Adler . . .

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877 [60] MAN OF LAW'S TALE. Boethius as source, Jefferson, see above, 868 ¶ 1.

878 [64] PRIORESS'S TALE. Ed. Neilson & Webster *Chief Br. Poets,* Boston 1916, 131.—Notes, Andrae, AnglBbl 27.84. Hinckley *Ch's Prioress,* PMLA 33.xxvii.

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878 [68] NUN'S PRIEST'S PROLOGUE, TALE. Tale, ed. Neilson & Webster *Chief Br. Poets,* Boston 1916, 136.—Notes, B4008, van Herk, Neophil 2.292; B4047-50, 4039-54, 4108, 4243, 4414, 4446, 4573, 4590, Hinckley, MPhil 16.39.—Sources, Lecompte *Ch's 'N. P's T.' and the 'Roman de Renard',* MPhil 14.737; (Boethius) Jefferson, see above, 868 ¶ 1.—Interpretation, Hemingway, MLN 31.479.—Mar. Group, Kenyon, JEGP 15.282.

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'Wygt suylc a betel', *976* [21a], 1017 [21a]*.
'Wyse men beth blinde', *974* [12].

'Ye flour of houre gerlond', *393* [39], 986 [52a], 1023 [52a]*.

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